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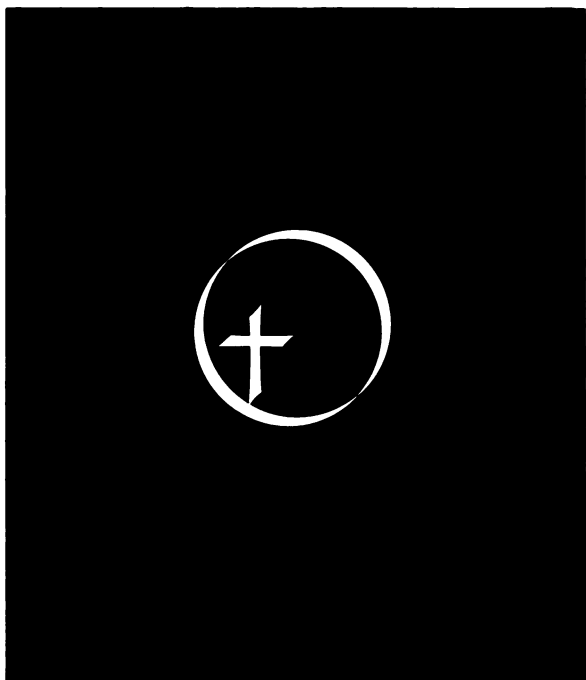
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A

SERIES OF STRICTURES
ON THE SUBJECT OF
FUTURE AND ENDLESS
PUNISHMENT:

BEING THE SUBSTANCE OF THE ARGUMENTS USED IN A
PUBLIC DEBATE
HELD AT INDIANAPOLIS, JAN. 21, 1830, ON THAT SUBJECT,
BETWEEN
THE REV. E. RAY AND THE PUBLISHER.

TO WHICH IS ADDED
A REPLY TO DR. ADAM CLARK'S NOTES
ON THE PHRASE

EVERLASTING PUNISHMENT;
TOGETHER WITH AN
ORIGINAL ESSAY
ON "THE COMING OF THE SON OF MAN;"

AND
A VOCABULARY,
EXPLANATORY OF THE ORIGINAL WORDS, RENDERED
HELL, DAMNATION, EVERLASTING, ETERNAL, &c.

*Taken from the critical remarks of some of the most celebrated
orthodox writers, showing that their honest and candid
criticism enters a solemn negative on all their
speculations about a place of Future
and Endless Punishment.*

BY J. KIDWELL.

CINCINNATI:

PRINTED BY S. TIZZARD, AT THE SENTINEL AND STAR OFFICE.
1830

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AN EPISTLE TO THE READER.

IN presenting a book to the public, it is always expected by the reader that the writer of the work, by way of preface, should give some explanation, at least, of the reasons and motives which induced him to tax the public with a new book—especially as the world is already so filled with books written on questions of theology, that one might conclude nothing new or interesting could be said on a subject so repeatedly brought under discussion. A brief history of the life of the author, with the simple relation of the facts which led to the debate, the substance of which is given in the following pages, is the best apology the writer can offer the public for troubling them with the present little work.

I was born of poor, but pious and respectable, parents, who were educated in the faith of the high Church of England, but became members of the Methodist Episcopal Church when I was very young. Owing to the small fortune of my father, and the circumstance of his being one of the early settlers of the state of Kentucky, he was not able to give his children even a tolerable education: however, with much pious care and fatherly attention, we were instructed in that system of faith embraced by our parents. As they were firm and unwavering believers in the doctrine of future and endless punishment, like many other pious but mistaken christians, they seemed to think it the most effectual way to influence their children to love and fear God by representing him as filled with wrath and hatred towards sinners, and impressing upon their young and tender minds the awful idea of a dreadful place of future and endless punishment, where bad children were sure to go after death. Under the influence of this gloomy and horrid doctrine, I received my early impres-

sions of God, of religion, and of a future state, which gave a decided tone to my first appearance on the stage of public life. I became much concerned about a future state, when quite young; without ever being taught to regulate my conduct from rational motives, or to observe that inseparable connection between vice and punishment, and virtue and happiness in this life.

I experienced what the world calls religion, when only eighteen years old; and from my earnest desire to save precious souls from that awful place *called hell*, I joined the methodist church, and commenced preaching, with not more than three month's schooling, and entirely ignorant of the world—unacquainted with books and men. I was very zealous in the ministry, but my zeal was not according to knowledge. I continued to preach in the methodist connexion for more than seven years, without ever once entertaining the slightest doubt of the truth of the common notion of future and endless punishment. Had it not been for one trait in my character, it is more than probable I should have remained under the influence of those ideas of superstition and terror unto the day of my death, as thousands have done. But in a very early period of my ministry I became disgusted with that mimical mode of preaching so customary among young methodist preachers. Being thus disgusted at hearing a score of sermons manufactured out of one of Mr. Wesley's printed sermons, although I did then, and yet do hold that great and good man in high veneration, I was careful not to borrow sermons from him, or any other man; but studied to have something of originality in my ministry. It was this peculiar turn of mind that at length served me as a key to unlock the door of superstition and show me the dreadful absurdity of all my former declamations. The first doubt I entertained of the correctness of the doctrine of future and endless punishment was produced by one of my own sermons. I had taken for my text the 15th verse of the 21st chapter of Job—"What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" In addressing my congregation from this text, I pursued the following natural division of my subject: 1st. I endeavoured to answer the interrogatory, "What is the Almighty that we should serve him?" and 2d, To show the benefits resulting from praying to the Almighty. As I always aimed to be as philosophical in my remarks as my limited information would admit, *from my first general proposition* I informed my hearers that there

were certain incommunicable attributes which all, who believed in a God, ascribed to Jehovah, and which constituted him a proper object of worship, and in consideration of which we were only bound to "*serve him.*" In order to bring my remarks into the limit of three hours, which was as long as I generally preached, I informed my audience that for the sake of brevity, I should reduce those divine attributes of Deity into three general ideas: 1st, infinite wisdom; 2d, almighty power; and 3d, supreme goodness. In treating on the wisdom of God, I observed, if God was infinite in wisdom, which all admitted to be the case, when he was establishing and setting in order the laws of nature by which all beings and things were to be brought into existence, and under the direction and influence of which their future destiny was to be determined, he foresaw, upon the thread of contingencies, all possible laws of existence and all events which could or would attach themselves to the long concatenation of causes and effects, in the chain of universal existence, from the first exertion of almighty power to the most remote and distant event which could or would result from that order of things which he was about to establish. After taking this sudden flight of imagination through infinite space, and an unbounded eternity, I observed secondly, As God was almighty in power, his almighty power stood ready to execute any plan which infinite wisdom could devise; whatever possible scheme of existence, character of beings, states, or conditions which could present themselves to the eye of infinite wisdom, although variegated *ad infinitum*, were equally subject to be brought into operation and positive existence by the word of almighty power. In the third subdivision of my first general proposition, I informed my hearers that notwithstanding infinite wisdom could devise, and almighty power could effect any possible scheme of existence, supreme goodness must be consulted before any plan devised by infinite wisdom could be executed by almighty power—that it was necessary all the divine perfections and attributes of Deity should harmonize in all his works. Hence, no scheme of existence had ever been brought into effect without the approbation of all the divine perfections of Deity; and whatever may be the present appearance of things, or whatever forms they may assume, we may rest assured that the present system of the universe, in which our species forms an important link in the chain of existing beings, is the best possible system infinite wisdom could devise, or almighty power could effect; and had we the eye of omniscience to take

general view of all its parts, and scan its future operations, and the new forms it may assume, till the purposes of infinite wisdom are consummated, we would, no doubt, see the whole scene resulting in the supreme good of the universe.

. After I had concluded my sermon, I retired alone, as was my custom at that time, to reflect on what I had been preaching to the people, to see what errors I might correct, or what improvements I might make in my mode of preaching. After taking a retrospective view of the ideas and reasonings noticed above, I felt well satisfied with my remarks, not only because I discovered much originality in them, but more especially, because I discovered my arguments and reasonings to be conclusive and well arranged.

After ruminating on what I had been preaching to the people, a thought passed my mind as if some one had asked me the question, "If the Almighty possessed that foresight of his work, which you have just declared to the people he did possess, did he not know when in the act of giving laws to human nature, that if he brought mankind into existence under all those peculiar circumstances his infinite wisdom foresaw would result from that order of things he was about to establish, the greater portion of his rational creatures would be endlessly miserable, as a consequence of that existence he was about to give them?" My mind replied, "Yes, he certainly did know; or creation would only have been an experiment upon the awful hazard of a total miscarriage." Another question then offered itself to my mind: "If the Almighty possesses those perfections which you have ascribed to him, if he is almighty in power, could he not have brought his creatures into existence under circumstances more favourable to their interest, and more to his glory, than to have forced them into existence under circumstances which he foresaw would terminate in the greatest possible state of endless misery and wretchedness, with regard to the greater part of them?" Here again I was compelled to answer in the affirmative. Another question now presented itself to my mind as a matter of course: "If God is supremely good, would he have brought millions of millions of unoffending beings into existence, when he knew that such would be the consequence of his creating act? *would it not have been better not to have created them at all?*" My mind had already become somewhat agitated, but this question threw me into the greatest confusion; I clearly saw I had got on new ground where I had never been before. I was too far advanced to retreat.

taking a minute survey of the ground on which I stood. My mind again run over the arguments advanced in my sermon; I carefully examined the premises I had laid down; and the more I examined them the more certain I was of their correctness. I clearly saw that to admit God did not possess those perfections which I had ascribed to him, at once amounted to atheism. And if he did possess infinite wisdom, almighty power, and was supremely good, the conclusion was irresistible—the doctrine of future and endless punishment was false! an idea which had never even offered itself to my inspection before! Yet I had been preaching the doctrine of future and endless punishment for seven years and more!—Yes; without ever examining the evidences on which it was predicated! A new field now lay before me!

The reader is no doubt ready to conclude that I was converted to the doctrine of universalism: but this was not the case. It is true, from that time to this, I have never believed in the doctrine of future and endless punishment, not for one moment: but I still believed the Bible taught it: this was my greatest difficulty; I did not know how to reconcile my feelings to that book I had been taught to reverence as *the word of God*, which I now believed taught a doctrine so repugnant to all the divine perfections of that God whose word I had supposed it to be.

My mind remained in this state of confusion for several days, but I dared not express my difficulty to my best friends. At length I became more tranquil, but had nothing more than a negative faith. *I believed the doctrine of future and endless punishment to be false.* Having made my arrangements to remove from where I then resided, I took a letter of dismission from the methodist church, without ever intimating the change of opinion which had taken place, although at that time I was completely a skeptic.

In fine, I became so disgusted with the Bible, on the supposition that it taught the doctrine of future and endless punishment, I could no longer bear to read it. Having some other books of the orthodox cast, I sold them all with my Bible; and never had a book in my house, nor read a chapter in the Bible for something like three years. As this part of the history of my life is never called to mind without the most painful recollections, I would fain cast that part of the picture into the fire. However, even this part of my life was not without some useful reflections. Although I neither read books, nor conversed with men of information on the subject of my

difficulties. I spent much of my time in contemplating the works of nature. I saw so much design, and so much harmony, order, and correspondency in the laws of nature, I could not relinquish the idea of a supreme intelligence who ruled and governed in the universe: but in all his works of creation and providence I saw the most evident display of goodness in the designs of that ruling intelligence, which still strengthened my prejudices against the Bible, as I still supposed it taught the doctrine of endless and unmerciful punishment.— And while I entertained such exalted ideas of the wisdom, power, and goodness of the supreme being, I could not have believed in any book that taught *that doctrine*, if I had even seen it fall from heaven: for, said I in my reflections on the subject, not only nature itself manifests that God is good, but even the Bible declares it. And no good being would be the author of so much misery and wretchedness, when he could have ordered it otherwise, if he had thought proper to do so. If his creatures abuse his mercies and render themselves unworthy of the blessings of existence, why not take away that existence he gave them? Why preserve them in existence merely to glut his vengeance on those worms of the dust who have done no more than he knew they would do when he made them? These reflections were often passing through my mind, and I knew not where to settle. I had heard it said, that some people in the world believed in the final salvation of all men; but I was told they still retained in their system of faith the common notion of a place called hell, where bad folks were to be qualified for heaven. This damning of souls to save them, did not comport with my views of the character of the Supreme, no more than the system I had already revolted at.

Having read Alexander Pope's essay, the following lines were often in my mind:—

"Say, first of God above, and man below,
What can we reason but from what we know?"

Being unwilling to relinquish the idea of a future existence, and having been taught that heaven and happiness were only to be obtained by those who merited them, I set my wits to work in order to determine what rule of conduct a good being would pursue towards other beings, on whom he wished to confer benefits, if they rendered themselves altogether unworthy of his intended favours, by acts of ingratitude and *despite*. Hence, to judge "of God above," I inferred

"man below," I thought within myself if I stood in the relation of a creator and benefactor to any set of beings, and I could not prevail on them to accept my favours and be happy, I would only withhold my favours—not render them more miserable than their follies had rendered them, because I could not make them more happy than they were. Hence I concluded God, who was supremely good, would not display more malice and wrath than his sinful creatures, and that it would comport better with his character to deprive his rebellious creatures of existence, than to retain them in existence for the express purpose of rendering them miserable throughout eternity. I therefore concluded that none but the virtuous would be raised to a future life, and the vicious would lose their existence. I expressed myself to this effect to one of my brothers, who at that time was class leader among the methodists. I had taken greater liberties in conversing with him on the subject of the change of opinion which had taken place in my mind, than any other individual; but had never been able to know the state of his mind on the subject. We had both been rather reserved on some points. I now expressed my mind in full, and informed him I had discovered a system which I considered was more consistent with the perfections of God than the doctrine of future and endless punishment taught in the Bible. He replied, "The Bible does not teach the doctrine of *endless* punishment." I was no little surprised at his answer; and finding he was inflexible in the opinion that the Bible did not teach the doctrine for which I had refused it house room: I began to recite those passages where the doctrine is supposed to be taught, where the duration of punishment is expressed by the terms everlasting, eternal, &c. He, in his turn, recited to me passages where the same terms were used and applied to things which had their beginning and end in this life. This set the subject in a new light, although I had read the same passages more than a score of times; however, as I had once been deceived, and became to a firm resolution never to take any thing on trust, it was impossible for me to determine whether I or my brother was mistaken in this matter. I informed him that it appeared to me I had read the Bible too much to be mistaken in that matter. I knew there were many fine things in the book, and if I could only believe that it did not teach the odious doctrine in question, it would afford me infinite pleasure, and remove all my prejudices which

had imbibed against reading the Bible. He stated to me, as he had bought my books, if I would consent to read the Bible, once more, I should have them back again "without money and without price." As he appeared to be certain we had both been mistaken in supposing the Bible taught the doctrine of endless punishment, I was too anxious to know whether he or myself was mistaken at that time, to need much persuasion to look at the contents of the old book once more. When he handed me my old Bible he observed "Now if you will read this Bible with attention, forget as much as possible all you have preached about it, all you have heard preached, all commentaries you have read on it, and understand it by the force of language and common sense, as you would any other book, if you find the doctrine of endless punishment taught in it, why then you may burn it." I took it home, with a mind hovering between hope and despair, resolved at all hazards to give the subject a fair trial.

My Bible having excellent marginal notes, I soon ran through its contents, and examined all those passages which I supposed to have a bearing on the question; read the connexion of the subjects in which they stood, traced them in all their relations and bearings; examined the terms and peculiar phrases, and the manner in which they were used and applied by the sacred writers; and when I had gone through with the subject, I was pleasingly surprised to find my old Bible no longer taught the doctrine of endless punishment, and that my disgust at the Bible had originated from my utter ignorance of its contents, and the fact that I had only been "teaching for doctrine the commandments of men"—the very thing I thought I had so carefully avoided; and I can truly say, from that day to this, I have not been able to find one solitary passage in the bible which holds forth the most distant idea of a future and endless punishment: and I am yet astonished to think that many learned and able divines still believe it to be the doctrine of the Bible.

This new discovery still left me in possession of more than a negative faith; but my mind was greatly relieved from my former embarrassments about the Bible; it now appeared to me as a new book; and I read it with much pleasure. However, it was more for the purpose of finding out what it did not teach, than to know what system of doctrine it did contain. I still retained my philosophical views of a future state, that the wicked would lose their existence through

vice, and the virtuous only be raised from the dead. Although so much light had burst into my mind, by tracing the divine perfections of the Supreme Being, I had only studied the negative side of the question, without ever once taking a view of the affirmative, to see what system would result from a combination of infinite wisdom, almighty power, and supreme goodness. The light had so far shone on my path, it was impossible for me to remain a negative believer only. After I had fully satisfied my mind on the negative side of the question, I examined my Bible, with a view of determining what were the purposes of infinite wisdom in the creation of the human family. I clearly saw, that if I was governed in my researches on this side of the question, by the same rules of reasoning which had first broke the charm of superstition, I should land in the doctrine of universal salvation; but not that universalism which conducts us through a purgatory to a paradise. I had already disposed of the doctrine of future punishment by examining the negative side of the question, and had so clearly discovered its absurdity and extreme repugnancy to all the divine perfections in deity, if I had found it to be a bible doctrine, it would only have made me a confirmed deist.

This new view of universalism, as I then thought it to be, (for I did not know at that time that there ever was a universalist under the sun but what admitted a state of future punishment,) was so essentially different from any thing I had ever heard or thought of before, although I clearly saw it would unavoidably flow from the premises I had laid down, and by which I intended to be governed in all my researches, I received it with the utmost caution. I first examined the scriptures as a general system, to see what was the general doctrine of salvation, as taught in the Bible. I then discovered, for the first time, that by far the greatest part of the Bible formed a perfect neutrality on the question; the body of the book being simply historical, while a considerable portion was written either enigmatically, allegorically, poetically, prophetically, or epistolatory—the book itself not being a system of any doctrine. Hence I discovered, that to collect the system of salvation out of the Bible, was like collecting jewels from a heap of rubbish. But after I had gone through the Bible, and carefully examined every passage of the book where I found the doctrine of salvation by Jesus Christ, either expressed or implied, it was always spoken of in general

terms, as embracing the whole human family: Christ was said to be the Saviour of *all men*, the propitiation for the sins of *the whole world*—that he by the grace of God gave himself a ransom *for all*, and tasted death for *every man*—that there was to be a resurrection of the dead, both of *the just and unjust*, and that *all* were to be made alive in Christ. I found it nowhere said affirmatively, that *he was the Saviour of some men only*, or negatively, *that he was not the Saviour of all men*.

Thus I discovered universal salvation was fairly taught in the Bible. But one difficulty remained: there were many passages urged on me as proof of future and endless punishment, which I could not explain; although I did not see any evidence in them in favour of the doctrine in question, I could not tell what they did mean. I now determined to become acquainted with Biblical criticism, as far as my limited education would admit. I purchased as many of the most celebrated authors on that subject as my means would justify.—Having a large family to maintain by the labour of my hands, I resolved to double my diligence, and devote one half of my time to the study of the Bible. My authors being of the orthodox cast, I found it necessary to read them with the most profound reflection, compare them with the Bible, with each other, and with my own views of propriety. In reading Mr. Wesley, I found the following rules recommended in the study of the Bible; namely, that detached passages ought not to be taken in that sense they might even seem to require abstractly considered, but ought to be explained, 1st, According to the connexion in which they stand, and the tenor of scripture doctrine. 2d, Having a due regard to the character and perfections of God; and 3d, Abide by the rules of reason and common sense. This advice of Mr. Wesley appeared to me so reasonable, I resolved to make it my rule, square, and compass, and even a pruning knife to lop off, if I should find it not necessary. However, my authors gave such satisfactory explanations of hard words and difficult phrases, as to give me but little use for Mr. Wesley's advice as a pruning knife; in other respects it was of the utmost service.

My orthodox critics, instead of shaking my faith in universalism, as some supposed they would do, established me more fully than I was before I read them. I discovered that some passages in the book, which involved difficulty, were admitted to be interpolations, others falsely and badly translated.

while the original words rendered hell, damnation, everlasting, &c. were all explained in a way which rendered them perfectly consistent with universalism, the character and perfections of God, and the rules of reason and common sense. I now found the whole of my difficulties removed.

After having formed a considerable acquaintance with orthodox criticism, I, for the first time, got hold of some universalist authors. I was much pleased and entertained to find, that in order to prove their doctrine, they pursued, as a matter of choice, the same path that orthodox writers are compelled to tread when they write as critics: this fact spake a volume on the subject.

From my own experience, attentive research, and close observations on men and moral principles, I became fully satisfied that the doctrine of future and endless punishment was not only false, and degrading to the character and perfections of God, but that it was both corrupt in its character and influence on the morals of society. I therefore considered it a duty I owed to my God, my conscience, and my fellow beings, to oppose it with all my abilities.

Having some business at Indianapolis last winter, during the session of the legislature, by request I delivered lectures in the representative hall. At the close of my last lecture, the "*rev.*" Edwin Ray, of that place, arose and informed the audience, that he should reply to the arguments advanced, at some time, but did not say when. I insisted, if the *Rev.* gentleman intended a reply, the proper time was while I was there to speak for myself, and not to take up my arguments in my absence. Several gentlemen present insisted on Mr. Ray to reply, at that time, and not in my absence: it was proposed by some gentleman that the house should come to order and attend to Mr. Ray's reply: but all would not do.—Mr. Ray said he was not prepared for a reply at that time. I could but remark that I thought it strange indeed, that the brother had been preaching his endless hell so long, *and yet not prepared to prove it true.*

Rather than Mr. Ray should reply to my remarks in my absence, I agreed to meet him at any time. Next morning Mr. Ray was introduced to me at my boarding house, and the following rules of debate were agreed on and subscribed

RULES

By which a Debate between Jonathan Kidwell and E. Ray is to be conducted.

1st. The debate shall take place on Thursday, 21st January, 1830, in the town of Indianapolis.

2d. The subject to be discussed shall consist of two general features:—1. Is there any future punishment to be realized by any of the human family after death? 2. Will all men ultimately be saved, and brought to the enjoyment of heaven?

3. The affirmative of the first question is taken by E. Ray, and the affirmative of the second by J. Kidwell.

4th. Each disputant shall speak, not to exceed half an hour in succession.

5th. All ungentlemanly and unchristian personal allusions shall be avoided.

6th. Each disputant shall select one, and the two thus selected shall choose a third, who shall preside during the debate, and determine on all points of order.

7th. Only one passage of scripture shall be quoted or explained at a time by the disputant.

8th. No appeal to the prejudices of the people shall be made at the close of the debate.

JONATHAN KIDWELL.

EDWIN RAY.

P. S. The Hon. Isaac Blackford is selected by E. Ray, and the Hon. James Gregory by J. Kidwell to preside as moderators in the debate.

When I returned to Indianapolis, on the morning of the 21st of January last, I was informed by a Mr. Vanhouten, that Mr. Ray would not abide by that article in the rules of debate which provided that but one passage of scripture should be examined at a time. I was also informed there was a strong combination of the clergy against me, and that Mr. Ray was advised not to confine himself to the article above named.

Several gentlemen requested that arrangements should be made to take the arguments in short hand, and have them published. I mentioned it to Mr. Ray, but he would not consent to the measure. I plainly saw, through the whole of the debate, that the information I had received from Mr. Vanhouten was correct, and that it was the object of the opposi-

party to evade as much as possible, and make a blast after the debate; and if possible form a reaction on what they considered the probable influence the debate might have in that place. On the discovery of this movement of the enemy, I resolved on publishing the arguments used in the debate, and after the investigation, called on Mr. Ray, in company with Judge Smith, informed Mr Ray of my intention, and requested a copy of his arguments for that purpose. Mr. Ray refused me the use of his manuscripts, as will be seen by Judge Smith's certificate.

Indianapolis, Jan. 26, 1830.

This day J. Kidwell called on the Rev. E. Ray, in my presence, and informed the said Ray, that he, the said Kidwell, was about to publish a series of strictures on the investigation which took place between him and the said E. Ray on the 21st inst. in this place; and that if the said E. Ray would furnish him with a copy of the arguments and manuscript used by him, the said E. Ray, in said investigation, that he, the said J. Kidwell, would publish them at his own expense. I proposed to the parties to publish the work in conjunction, and go equal in the expense and profit: to which said Kidwell acceded, but said Ray refused to have any thing to do with the expense of the publication, and observed that his friends had spoken to him about the publication of his arguments, but that he, the said Ray, was not willing they should be published at his own expense, nor was he yet willing to furnish a copy, and let said Kidwell publish them, lest his arguments should be misrepresented.

J. Kidwell then informed the Rev. Mr. Ray that he had called on him from motives of friendship, and requested a copy of his arguments to enable him to do that ample justice to Mr. Ray's side of the question which he, the said Kidwell, could not do without a correct copy, as he, the said Kidwell, had only taken brief notes of the arguments advanced in the investigation, by the said Ray: and that if the said Ray would furnish a copy of his arguments, revised and corrected, to the full satisfaction of the said E. Ray, if the said J. Kidwell did not publish his arguments correctly, the misrepresentation would easily be detected. And the said J. Kidwell further proposed, that if the said E. Ray would consent to the proposition, he should be furnished with a copy of the manuscript before the work went to press, and have the liberty to correct any misrepresentations that inadvertently might

take place. The said E. Ray then refused to give a copy of his arguments or manuscript, under any consideration whatever.

GEORGE SMITH.

Being anxious to get hold of Mr. Ray's arguments, in order to give them to the public as he delivered them, and more particularly a manuscript he was permitted to read at the close of the debate, and to which I had not the privilege of a reply, I renewed my request by the following note:

Indianapolis, Jan. 28, 1830.

REV. SIR:—I again inform you that it is my intention to publish a series of strictures on the subject investigated between us: and if you will not furnish me with a copy of your arguments generally, do me the justice to furnish me a copy of the manuscript you read at the close of the debate, to which I had no opportunity of replying. This claim, Sir, is founded on equal justice; and I consider you are bound by every principle of justice, honour, and christian politeness, to comply with this my request. And as I do not wish you to perform the labour for nothing, I will give you five dollars on the reception of a copy of the manuscript, and ten copies of my strictures, when published. I am, Sir, with due respect,
Yours, &c.

J. KIDWELL.

The Rev. E. RAY.

This letter was returned to me the next day, by the politeness of one of the honorable members of the legislature, Mr. Claypool, with this laconic reply written on the same paper:

Indianapolis, Jan. 29, 1830.

SIR:—I take a different view of this subject.

E. RAY.

J. KIDWELL.

As Mr. Ray appeared determined that the debate should not go to the public in its true character, and having been informed by several gentlemen of respectability, that the Rev. A. Wiley furnished Mr. Ray with the most of his manuscript arguments, I addressed him the following letter:

Sulphur Springs, Wayne co. Ia. April 15, 1830.

TO THE REV. MR. WILEY, P. E. M. E. C.

Rev. Sir:—

You are, no doubt, well acquainted with the fact, that a public investigation took place between the Rev. Edwin Ray, of your diocese, and myself, at Indianapolis, the 21st January last, on the subject of future and endless punishment; and that I am about to publish a series of strictures on the same.

I called on the Rev. Mr. Ray, after the debate, informed him of my intention to publish the arguments generally, as used in the debate, and requested him to furnish a copy of the manuscript, (as he had used manuscript arguments principally) containing his arguments, which he has wholly neglected and refused to do. I have since been informed that the principal part of Mr. Ray's manuscript arguments were furnished by your reverence, especially one which he was permitted to read after the debate. Hence, I conclude, as you were my real opponent, Mr. Ray felt delicate in suffering your arguments to go to the public without your consent and approbation. I therefore take this method of informing you, that if you will furnish me with a copy of said manuscript, corrected and improved to your own mind, your arguments shall be published with my strictures. I do not tender this as a compliment only, but wish it to be received in the light of a friendly request; as I am more than desirous that ample justice may be done to Mr. Ray's side of the question, or your arguments, if I am correctly informed. I am induced to believe my information correct, not only from the credible source from which I obtained the same, but from the fact that you have at different times, as I have been informed by some of your own brethren, delivered set discourses against universalism, in which you advanced the same arguments as used by the Rev. Edwin Ray, especially the one contained in the manuscript read after the debate, as above referred to. This argument you predicate on the fact that we insist, if the doctrine of endless unmerciful punishment could be proven from the scriptures, it would only show that God was deficient in goodness, from which you infer that if what we insist on is founded in reason, it would follow from our premises, as it is a fact well known and admitted by us, that God does suffer temporal punishment to be inflicted on offenders, "he must be somewhat deficient in goodness."

If you will not furnish your arguments generally, be so good as to furnish the one alluded to, especially. I should be more than gratified to be enabled to give *this* argument to the public from the pen of a man of your talents and celebrity—not only because I was not permitted to reply to the same, as it was not brought up in order in the debate, but more especially because you are in the habit of insisting on *this* argument *when you know that there will be no reply.*

As you are much celebrated for your aptitude in preaching down universalism, and defending the doctrine of endless vengeance, I now offer you, sir, an opportunity of presenting to the public your evidences of an *endless hell*, in a way that they will be seen and read by the universalists generally, as well as by many who are halting between two opinions. If you neglect or refuse to comply with this request, you will confirm many of us in an opinion we are already inclined to—that the better informed part of the orthodox clergy are already sensible that their arguments in favour of an endless state of punishment are only calculated to please and tickle gloomy fanatics; and will pass tolerably well in fervid declamations, before a congregation collected from the common circles of life; where the preacher can intrench himself behind the sacred functions of his office, fulminate eternal vengeance, and cast his bombs, ready to burst with divine wrath, at the feet of the enemy, who is placed in a situation where common politeness, as well as the haughty disposition of a priest, forbids him to return the fire; knowing, at the same time, their philippic bombast will not bear the fiery ordeal of rational investigation; and therefore dread to place them within the grasp of criticism.

Any thing you will send me on the subject, in form of sober argument, not exceeding thirty or forty pages, shall be published faithfully, and a present of ten copies subject to your demand and direction. The manuscript shall be carefully preserved, to correct any inadvertencies. I wish to put the work to press in June; and will delay its publication until that time, if I do not receive an answer from you sooner.

"Bring forth your strong reasons, sayeth the God of Jacob."

Believe me, sir, I am sincerely seeking after the truth, as it is in Jesus.

Yours in the bonds of a perfect gospel

J. K.

Thus having used every method in my power, to get hold of Mr. Ray's arguments—after requesting, urging, and even promising a remuneration for their labours, I am at last compelled to publish my strictures without one scrap from their pens on the subject.

What renders this conduct truly remarkable, Mr. Ray and his friends, before I left Indianapolis, were boasting of his mighty success in the investigation. It was expected that some modern Homer would dedicate Mr. Ray's victory to the muses, that it might be sung with the siege of Troy.* An honorable member of the legislature, a Mr. C. of Connersville, I was informed, as I passed through Oxford on my return to Cincinnati, had written a letter to his father, a methodist clergyman of that place, informing him that Mr. Ray had gained as complete a victory as did David over Goliath. When I arrived in Cincinnati, I found a number of the Indiana Journal, in which a pious presbyterian, a limb of the law, (as I am informed,) had taken upon his important self to decide the question, in behalf of the good people of Indianapolis. This consistent imp of Momus, after admitting I had *greatly the advantage* of Mr. Ray, *in some respects*, and that in others we were *equal*, was *compelled*, in conscience, to "award the palm of victory to the young methodist." After this metamorphosis had passed under Mr. Blanchard's great screw, a man whose sacred regard for truth is such, that we all know he would not publish any thing for a fact unless, at least, he wished it to be so, it comes out that I was completely silenced by Mr. Ray, of Indianapolis. But lo! when all comes to all, Mr. Ray and his allies are ashamed to let their arguments go to the public. They conclude it will

*If any attempt should be made to set Mr. R.'s victory to metre, we recommend his poet to adopt the following lines of Homer's description of the battle of Mars, Minerva, and Discord, with a small variation:—

"Loud clamours raised from various sects around;
Mixed was the murmurs, and confused the sound;
Each sect now joins, and each a God inspires;
These Marsincites, and those Minerva fires.
Pale Fright around, and dreadful Terror reign,
While Superstition bathes the purple plain.
This bloody sister of the slaught'ring power,
Small at her birth, but rising ev'ry hour;
Which scarce the skies her horrid head can bound,
She stalks on earth and shakes the world around;
The valleys bleed where'er her steps she turns;
The ground still deepens, and the combat burns."

Be much safer to let such men as Mr. M——, of Indianapolis, Mr. C——, of Connersville, and Mr. Blanchard, of Cincinnati, puff their fame to the four winds of heaven, than to suffer them to be presented to the scrutinizing eye of an impartial public. I do not wish to be understood as embracing all the orthodox who attended the debate, among Mr. Ray's friends.—the more enlightened and impartial among them expressed quite a different opinion. And Mr. Ray himself, no doubt, has learned to know it is much the best to let peaceable men pass unmolested, and mind his own business for the future. When I published my prospectus, I had some expectation of getting hold of Mr. Ray's arguments from under his own hand; but being somewhat suspicious that Mr. Ray saw the defect of his own arguments, and knew they would not bear comparison, and withhold them, as he has done, I only promised to publish strictures on the debate. Had Mr. Ray furnished his side of the question, it was my intention to publish the debate in due form, which would have been more interesting to the reader. I consider Mr. Ray was bound by every rule of courtesy and christian politeness, to furnish his side of the question. It is not my prerogative to express the public sentiment on this wilful omission on the part of our orthodox brethren: but certainly they do not expect to gull the people into a belief that my arguments were fairly answered and refuted by Mr. Ray, while they withhold these mighty arguments from the public. If Mr. Ray had been satisfied with the arguments he used in the debate, they would have been furnished without hesitation. If the views I entertained on the question are so dangerous as is represented by the orthodox, and the doctrine of future and endless punishment so easily established, why not some able advocate of the doctrine come forward, and give my arguments a public refutation? This the better-informed part of the clergy know cannot be done—therefore they think it best to be silent.

J. KIDWELL.

SERIES OF STRICTURES, &c.

THE parties met, according to arrangement. The methodist meeting house was politely offered, and accepted, for the accommodation of the parties. Both houses of the legislature adjourned, and repaired to the methodist church, which was large and commodious; but was soon filled below and in the galleries. A debate of this kind being novel in the place, much interest seemed to be produced in the minds of all classes.

The Hon. James Gregory, the Hon. Wm. W. Wick, and the Hon. Secretary of State, Mr. Morrison, took their seats as moderators. The rules of debate were read by the Hon. Judge Wick.

1st. Mr. Ray, having the affirmative, opened the debate.— Instead of stating the question, and making an attempt to prove that a future and endless punishment was a doctrine of the bible, he spent his first half hour in showing "*the design* of future and endless punishment."

When he had occupied the limited time, I informed the honorable judges I had come there to join issue with Mr. Ray on the question, whether or not the doctrine of future and endless punishment was a doctrine of the bible. Mr. Ray affirmed that it was, and stood pledged in the articles of debate, to prove that affirmative. I simply held a negative on the supposed fact, and as Mr. Ray had not said one word on the question at issue, I had nothing to do but to hold my negative.—

this I could do and remain silent. Therefore, I should sit down until Mr. Ray had said something.

Mr. Ray spent his second half hour in the same ranting manner; talking quite fluently about almost every thing but the main question at issue. He insisted God had a right to command, and it was our duty to obey. He told us man had power to obey, or disobey—that he had power to command his words, thoughts, and actions with absolute sovereignty.—Man, he said, had transgressed—in every age of the world he had been a transgressor. Moses, said he, and all the holy prophets, and the apostles of Jesus Christ, and Christ himself, had all informed us that man had disobeyed, and that the wages of sin was death, *eternal death*. He insisted much that there was a day of grace, but that it was limited; and if we neglected this day of grace, we would become liable to *this eternal death*. This he called taking a broad position, and arguing from implication.

I considered some of his positions very correct—others quite absurd. An old gentleman who sat in the gallery thought, upon the whole, it was quite a good orthodox sermon. I was of the same opinion. But as his remarks were entirely irrelative, not having any leaning to the question at issue, I took no notice of them.

However, it may be proper here to notice Mr. Ray's first argument, which was the main pillar on which he placed his "*broad position*," i. e. "*The design of future and endless punishment*."

Mr. Ray is the first Arminian I ever heard even admit that the endless damnation of a part of the human family entered into the designs of the Almighty. And not being a Calvinist, it never entered into *his mind* to tell us *God designed it for his own glory*: to be a consistent Arminian, he let us know that God designed it *for the good of the human family, to prevent them from sinning and going to hell*. Now as Mr. Ray believed that this future and endless punishment is to be inflicted in that place called *hell*, it follows as a matter of course that the erection of *this hell*, as a place of future and endless punishment, constituted a principal part of that mysterious design of God, in the endless damnation of a portion of his offspring—hence it would follow, that the Almighty made a hell to prevent people from going to it. This is the bone and marrow of Mr. Ray's first argument, and that on which he placed his "*broad position*." *This is arguing from implication.*

my mind it implied that Mr. Ray had not well studied his subject.

In Mr. Ray's broad position he laid it down as a fundamental principle that the law which enjoined obedience was governed by the nature and fitness of things—that it depended on the sovereign will of God—that it was the law of love, and required constant and unceasing obedience. The design of future and endless punishment was partly intended to enforce this "constant and unceasing obedience" to this *law of love*, i. e. it was designed to make people love God, *for fear he would damn them*.

After Mr. Ray's hour of sermonizing was out, I again remarked, that Mr. Ray had not spoken to the question: that he had not even placed one of his remarks in a tangible position. He had quoted a great many passages of scripture, but had made a stand at no one point. I confessed I did not know how to reply to his loose remarks, unless he would let me know what he relied on. I did not mean to follow Mr. Ray in a fox chase; I had come there to argue the question respecting the truth or falsehood of future and endless punishment, and I did not mean to lose sight of the question. I insisted on Mr. Ray's coming to the point at issue.

2nd. Mr. Ray referred me to Matthew xii, 31, 32:—"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Here Mr. Ray insisted that the blasphemy against the Holy Ghost was to be punished in a future state; and that the punishment was to be endless. "It shall not be forgiven him, neither in this world nor in the world to come." The parallel of this passage in Mark iii, 29, reads, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." In Luke xii, 10, "And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him."

The reader will recollect that there are two facts embraced in the question, *future and endless punishment*; hence, it devolved on Mr. Ray to prove that some of the human family would be punished in a *future state of existence*, and that the punishment would be *endless*. Mr. Ray's argument in arg-

of these facts was predicated on the phrases "*world to come*," and "*eternal damnation*." He inferred, that as the blasphemer was not to be forgiven in "*the world to come*," he was to be punished in a *future state*; and the duration of the punishment being expressed by the phrase "*eternal damnation*" was proof of the endless duration of that punishment. This is placing Mr. Ray's argument in its full force: and if it be admitted, "*the world to come*" means a future state, and *eternal*, endless, Mr. Ray's position is clearly established: But here is the defect of Mr. Ray's argument—the phrase "*world to come*" does not mean a future state of existence; neither does the word *eternal* mean endless. And this is admitted by all the learned critics of the orthodox writers themselves. Dr. Whitby, on Matt. xii, 32: "Neither in *this world*, neither in the *world to come*," renders it "Neither in *this age*, neither in the *age to come*." Macknight says, "We may translate the clause differently, 'It shall not be forgiven him, neither in *this age*, neither in the *age to come*.'" The learned Dr. Owen explains the original phrase, *melontos aionos*, rendered "*world to come*," in the same manner as is done by Whitby and Macknight; and so does William and Wakefield.

Whitby, on Heb. vi, 5, says "*The world to come*," in the language of the prophets and Jewish doctors, signifies the times of the Messiah, who in the prophesy of Isaiah, is called Father of "*the world to come*." See also Whitby on Heb. chap. ii, 5, "For unto the angels hath he not put in subjection *the worlds to come*." Dr. Pierce says, "*The world to come*" is a Hebrew phrase, and signifies *the times of the Messiah*—*Olam eba*—*Age to come*." The celebrated Mr. Locke says that "In the writings of the New Testament, the Greek phrase *aion outes*, rendered by our translators, *this world*, signifies the state of mankind before the gospel; and that *aion mellon*, rendered '*the world to come*,' signifies the dispensation of the gospel." Parkhurst, on the word *oikoumene*, says, "*The world to come*" seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which the Jews call *olam eba*, the world to come." This construction of the phrase "*The world to come*," is uniform with all the learned critiques which have come within my observation: hence it appears the punishment of the blasphemer was to be either under the law or the gospel, and of course in this mode of existence. Much for this part of Mr. Ray's argument in favour of the punishment.

I shall now take some notice of the phrase, "*eternal damnation*;" on which Mr. Ray predicated his argument in favor of the *endless duration of the punishment* of blasphemers. On a critical examination of this phrase, it will appear, that the original word, here rendered *eternal*, was used by our Saviour to express the time when this punishment was to be inflicted, and not the time of its duration. The Greek phrase rendered "*eternal damnation*," is *aioniou kriseos*. *Aionious* is simply the adjective of *aion*, rendered world in the passage under consideration, and relates to time, *not eternity*. I will here subjoin the learned definition of orthodox critics, whose authority has never been disputed by the learned world.

Parkhurst, the orthodox standard of criticism, says that *aion* denotes duration or continuation of time; but with great variety. He says it is a compound of two words *aie* and *on*, *always being*. On the Hebrew word *Olem*, he says, "It seems to be much more frequently used for an indefinite than for an infinite time: and in his Greek Lexicon, on the words *aion* and *aionios*, he says that "the Hebrew word *olem* answers as the corresponding word for these two words in the Greek of the Seventy; "which words," says he, "denotes time hidden from man, whether definite or indefinite; whether past or future."

Professor Stuart, in his letters to Dr. Miller, page 128, says, "The words *kedesh* and *od*, rendered by Turetime, eternity, are like the Greek *aion*, that also signifies any thing ancient, which has endured or is to endure for a long time." Taylor, in his Hebrew Concordance, on the word *olem*, says, "This word is applied to time, and signifieth a duration which is concealed as being of an unknown or great length, with respect to time past or to come." Dr. Adam Clark says, "Words in all languages have in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *olem* and the Greek *aion*; they have been both used to express a limited time, but in general, a time, the limits of which are unknown. Hence the words when applied to things, which from their nature must have a limited duration, are properly to be understood in this sense." See Dr. Clark's note on Gen. xxi, 33. Chandler and Macknight both agree that the Greek word *aion*, and the latin *seculum*, which correspond to it, signify the life of a man; and by an easy figure, the manner of a man's living."

The learned orthodox themselves, when writing as critics, admit that *aion*, and its adjective *aionios*, are both used to express a limited time—the lifetime of a man, or even the age or lifetime of a child, if it should die at one day old: and notwithstanding, when they are called on for proof of their doctrine of future and endless punishment, they gravely come forward and predicate their arguments on the words *everlasting* and *eternal*, rendered from the two Greek words in question, as if a corrupt rendering of these two words would alter the nature of the facts expressed by them in their proper language, or make that a truth which was false before. And what is most remarkable in this affected ignorance, they admit at the same time that the words *everlasting* and *eternal* are both used to express the limited existence of things which had their beginning and ending in this mode of existence.

3d. Mr. Ray's next evidence of future and endless punishment, to which I refer the reader, was 2 Thessalonians, chap. i. 7, 8, 9:—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here Mr. Ray took it for granted, that the time alluded to, when the Lord Jesus was to be revealed from heaven in flaming fire, taking vengeance, &c. was at an orthodox day of judgment, and that the punishment of course was future, and as it was said to be *everlasting destruction*, he insisted it was both future and endless.

The whole weight of evidence drawn from this passage of scripture in favour of the doctrine in question, rests on a mistaken view of the time here alluded to. It is admitted by all that this *revelation* of the Lord Jesus in flaming fire, was to be made manifest at the "*coming of the Son of Man*," and as I have proved in my original essay that this coming of the Son of Man has long since transpired, and that the *aionios* or *everlasting* destruction here spoken of, was that national calamity which came on the disobedient Jews, the reader will have seen the passage illustrated, and shown to have a direct reference to Daniel's vision of one like the Son of Man coming with the clouds of heaven to receive a kingdom, I shall therefore omit further notice of this passage, and attend to Mr. Ray's next argument.

After I had produced the learned definition of orthodox critics, on the original words rendered *everlasting* and *eternal*, Mr. Ray observed, I might tear out all the *everlastings* and *eternals* in the bible, and he could still prove future and endless punishment. He then repeated the passages in Matt. xii, 32, and Mark iii, 29, which have already been considered.

4th. Mr. Ray finding himself again in the back ground, next referred to the parable of the rich man and Lazarus, Luke xvi, 19. This parable I need not insert; the reader can turn to it and read the whole of the subject of which this is a part, which commences with the 15th and concludes with the 16th chapter of Luke. Mr. Ray admitted this to be a parable, but insisted it was intended to represent facts which were to transpire in another mode of existence. "The rich man," said Mr. Ray, "died; and in hell he lifted up his eyes being in torment: here," said he, "is proof of future punishment—the rich man was tormented after death; and that in hell—the place of damned spirits, where all impenitent sinners will go after death, and where they will for ever be tormented in these flames of hell." "*Bless the Lord!*" cried one of his brethren: "*Amen!*" said another. I could not tell, for my life, whether they were rejoiced to think their brother was getting along so well with his arguments, or at the prospect of seeing impenitent sinners in the flames of hell! but so it was—the poor creatures appeared much animated.

Mr. Ray insisted there were many parts of this parable which would not admit of any other construction than the one he gave it: such as the rich man *dying, being in torment after death, the impassable gulf*; the rich man's *five brethren, &c.* He here read a lengthy manuscript, containing a sarcastic taunt on the views which universalists entertain on the parable of the rich man and Lazarus. This gibe of orthodox piety was truly worth being preserved; but it appears Mr. Ray thought it best to keep this religious pun from public scrutiny as well as the rest of his arguments. However, my recollection will serve to give a faint resemblance of this child of pious orthodoxy. In this manuscript the universalists were represented as saying—"The rich man died, *but was still alive, in the grave; lifted up his eyes to a perfect level—seeing Abraham afar off, in the same place with himself—and Lazarus, the Gentiles in his bosom—he cried, Father Abraham, and the Gentiles,*" &c.

The only difference I discovered in Mr. Ray's method of treating the subject from that of the orthodox generally, he admitted it to be a parable, while he reasoned from it as a simple fact. In this he was not as consistent as Mr. Wesley, who supposed that the rich man and Lazarus were both well known in the land of Judea, and that our Lord simply related the conditions of those individuals in another mode of existence.

This parable, according to Dr. Whitby, is to be found almost entire in an ancient Jewish work, which was written long before the days of our Saviour. Some suppose St. Luke quoted it from memory, to embellish his gospel; as none of the rest of the evangelists make any mention of this parable; neither does Luke say directly that our Saviour spake it. The well known fact that Luke was not an eye or an ear-witness of what he wrote, gives some colouring to this idea.—However, the common opinion is, that our Saviour made use of this parable in the course of his ministry. Among the orthodox writers there is a difference of opinion with respect to the sense in which it was used by our Saviour. Theophylact, Metropolitan of Bulgaria, who wrote commentaries on the four gospels, in the eleventh century, on this part of Luke's gospel, says, "This is a parable, and not, as some have thought, a history; our Lord spake figuratively." His note on this parable, is lengthy, and in substance precisely what a universalist would say about it. He says it is an allegory, and explains it as such. "By the rich man," says Theophylact, "is signified the Jewish people, for they were formerly rich, abounding in all divine knowledge, wisdom, and instruction, which are more excellent than gold or precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously every day. But Lazarus was the Gentile people: poor in divine grace, wisdom, and lying before the gate; for it was not permitted the Gentile to enter the house itself, because they were considered a pollution." Theophylact then goes on to quote scripture in proof of this construction of the parable.

James Bate, M. A. and Rector of Deptford, gives the same construction to this parable. "We will suppose, then," says he, "*the rich man who fared so sumptuously to be the Jewish people, who were rich in the treasures of divine knowledge, and were enriched with the heavenly treasure of divine wisdom. The poor beggar who lay at his gate, in so many*

plight, was the poor Gentiles; now reduced to the last degree of want, in regard to religious knowledge." Bate's remarks on this parable are also lengthened, and in substance, with Theophylact.

These writers, although in my opinion, they have given the true sense of the parable, have not offered the most substantial reasons for their construction, which might be offered.—Notwithstanding there are several circumstances in favour of the idea, that the parable was not used by our Saviour in his ministry, but brought in, by the bye, for a further illustration of the foregoing parables, it does not lessen its importance, nor alter the sense in which it was used by the writer. According to Dr. Whitby, it was evidently a quotation, if used by our Saviour; and if quoted by Luke for embellishment, and for the purpose of illustrating the parables of our Lord, which he had just recited, it would follow that he used it in a sense consistent with his views of the foregoing parables.

I shall here offer a few reasons which I have never seen offered by any writer, in favour of the supposition that the parable was quoted by St. Luke only, and that he used it in the sense which Theophylact and Bate supposed it to be used by our Saviour. The most evident circumstance which influences my judgment in favour of this parable being quoted by Luke, as above hinted, is the manner in which it is introduced. By a close examination it will be found, that the 15th and 16th chapters of Luke's gospel embrace but one discourse of our Saviour, in which he uses a number of parables, as I shall show directly; in all these parables, excepting that of the rich man and Lazarus, Luke is careful to preface his relation by saying, "*And he spake this parable unto them.*" "*And he said,*" &c. &c. But when he comes to the parable of the rich man and Lazarus, he relates it as something of his own, which did not belong to the narrative. He does not introduce it in the name, nor as in the person of the Saviour, but speaks as in his own person, "*There was a certain rich man, &c.*" If St. Luke had intended to have been understood as relating this as any part of the Saviour's discourse, he would no doubt have introduced it as he did the other parts of the narrative, by prefacing, "*And he said unto them, there was a certain rich man, &c.*" but this he has not done, although he was careful to do it on all other occasions.

These remarks are not intended to lessen the authority of this passage: I admit its authenticity, but with me, it has every

mark of being quoted by Luke, as above stated, and ought to have as much authority as any other part of Luke's writings, with a due regard to its originality.

I shall now point out to the reader what I consider to be the most conclusive evidence in favour of the construction which Theophylact and Bate have given to this passage. I have already remarked, that the 15th and 16th chapters of Luke's gospel embrace but one discourse of our Saviour. The 15th chapter is introduced by St. Luke in the following manner: "Then drew near unto him all the publicans and sinners for to hear him. And the pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." This circumstance gave rise to a number of parables—the first was concerning a lost sheep out of a flock of one hundred; ninety-nine of which went not astray. This parable was intended as a gentle reproof to the Pharisees and scribes, because they murmured at the Saviour for *receiving sinners and eating with them*. The characters here called *sinners* were simply Gentiles: "Then drew near unto him *all the publicans and sinners*." It is well known that publicans, i. e. tax gatherers, were of the Gentile tribes generally, and of the poorer classes. *Sinners* was a common appellation by which Gentiles were distinguished from the Jews: hence St. Paul's observation—"We who are Jews by nature, and *not sinners of the Gentiles*." These sinners of the Gentiles were represented in the parable under the character of a lost sheep. Our Saviour, in order to justify his conduct towards *these sinners of the Gentiles*, represented to the murmuring Jews, the more special care and deep interest a shepherd would manifest toward a sheep that was lost. By the sheep which went not astray, the Saviour of sinners intended to represent the Jews, not in the character he viewed *them*, but the character in which they viewed themselves, as not having gone astray.—He next exemplifies the same thing in the case of a woman who had ten pieces of silver, and having lost one, turned her whole attention to the piece which was lost. The Saviour then informed the murmuring pharisees and scribes, that there should be more joy in heaven over one sinner that repenteth, than ninety-nine just persons who needed no repentance. After having shown that there would be great joy in the presence of the angels of God at the repentance of one sinner, such as he had just ate and drank with, he spoke another parable, in which he represented the Jews and these *sinners of the Gentiles*.

Jew and Gentile; gather in the lost sheep which were scattered on the dark mountain in the cloudy day; make one fold out of Jew and Gentile; be their shepherd, and appoint stewards over his father's house who would not make it a den of thieves, but "*a house of prayer for all nations*;" and "give each their portion of meat in due season." From the circumstance which gave rise to these parables, it is evident the above construction gives the sense in which they were used. Having taken a general view of the foregoing parables, with their several applications, as to the parable of the rich man and the beggar, which follows next in order, there can be but little difficulty in seeing its intended application. The construction of Theophylact and Bate, follows as a matter of course, and is equally clear and forcible, whether the parable was quoted by St. Luke only, or used in the discourse of our Saviour.

The reader will recollect that in many of our Saviour's parables, as well as in that of the unjust steward, he represented to the Jews, that the kingdom of God was about to be taken from them and given to others:—

"Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—*Matt. xxi, 43.*

"What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.—*Mark xii, 9.*

"He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said God forbid! And the chief priests and the scribes the same hour thought to lay hands upon him; and they feared the people, for they perceived that he had spoken this parable against them."—*Luke xx. 16, 19.*

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—*Matt. viii, 11, 12.*

Here we see that the Saviour had informed the Jews in these parables, that the kingdom of heaven was to be taken from them, and given to the Gentiles. By the kingdom of heaven, the vineyard, &c. is meant the same as the house of God—the Church, with all its privileges here on earth. The Gentiles were to come from the east and west, and sit down with

Abraham, in the kingdom of heaven, but the children of the kingdom were to be cast into outer darkness, where there was to be weeping and gnashing of teeth. This state of outer darkness is evidently that blindness that happened to Israel, that the fulness of the Gentiles might come in:—"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."—*Rom. xi, 25*. The children of the kingdom of heaven who were to be cast into this state of darkness were the Jews, who had a legal standing in the church. The same thing was intended to be represented in the parable of the rich man and the beggar: the rich man, who meant the Jewish nation, is represented as being cast out afar off from Abraham, while the beggar, who represented the Gentiles, is conducted to Abraham's bosom. That the rich man in this parable represented the Jews, will appear from the following circumstances:—*He was clothed in purple and fine linen*—the garb of the priesthood. As the Jews were governed by the priesthood, this garb of the priesthood was a proper emblem by which that nation was represented:—

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons. And they shall take gold and blue, and purple, and scarlet, and fine linen."—*Exodus xxviii, 1, 5*. "And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron, as the Lord commanded Moses. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen with cunning work. They made shoulder pieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen, as the Lord commanded Moses. And they wrought onyx stones in closed in ouches of gold, graven as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel, as the Lord had com-

manded Moses. And he made the breast-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen "And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name according to the twelve tribes."—*Exodus*, ch. xxxix, 1, 2, 3, 4, 5, 6, 7, 8, and 14.

Here we see that the breast-plate, which belonged to the attire of the priesthood, as well as the girdle with which they were bound, had the names of the twelve tribes of Israel engraven on the same, which showed that those who were thus attired represented the whole nation when feasting in the tabernacle of the Lord. *He fared sumptuously every day*—so did the priesthood, for they fed on the fat of the flock. He is represented as calling Abraham *Father*, and Abraham as calling him *son*—the Jews boasted that they had Abraham to their father. He wanted an instructor for his brethren, and was informed they already had *Moses and the prophets*:—the Jews boasted that they had *Moses and the prophets*, but the Gentiles had them not.

That Lazarus represented the Gentiles will appear from the circumstance of his lying at the rich man's gate and desiring to be fed with the crumbs which fell from his table.—These sinners of the Gentiles who dwelt in the land of Judea, but refused to be circumcised, were called *proselytes* of the gate, and were permitted to offer sacrifice at the gate of the temple, but not suffered to enter. This privilege granted to the Gentiles was called *eating the crumbs* which fell from their master's table. This will appear from the remarks of our Saviour to the woman of Canaan, and her reply to the same:—"Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table."—*Matt. xv*, 25, 26, 27. Here our Saviour referred to a proverbial saying: it was customary among the Jews, when speaking of the Gentiles, to call them *dogs*—hence the saying, "*Without are dogs and sorcerers.*" The Gentile woman, who well understood the Saviour's ironical use of this proverb, ingeniously reminded him of another; as much as she had said, "I know, my Lord, we are accounted as dogs, and I only ask for a dog's privilege—we are permitted to eat of the crumbs which fall from the master's table."

When we consider that these reproachful sayings were so lavishly applied to these sinners of the Gentiles, who cringing-ly begged the privilege of worshipping the God of Abraham at the gate of the temple, is it any thing strange to suppose their nation should be represented as a man whose companions were dogs lying at the rich man's gate, and desiring to be fed with the crumbs which fell from his table.

"But," says Mr. Ray, "the beggar *died*, and was carried by angels to Abraham's bosom." Mr. Ray should recollect, if he *died*, he was not *buried*. So did these sinners of the Gentiles, who received the bread of life, "become indeed dead to sin, but alive unto righteousness;" and were carried by angels, *messengers* of the gospel, into Abraham's bosom. They came from the east and west, and sat down with Abraham in the kingdom of heaven, out of which the rich man, who represented the Jews, (*"the children of the kingdom,"*) was cast into outer darkness. That kingdom of heaven, out of which the *"children of the kingdom"* was cast, and in which the Gentiles sat down with Abraham and Isaac, and Jacob, was in this state of existence; and so was this beggar when carried to Abraham's bosom.

By Abraham's bosom is simply meant reclining on the promises made to Abraham, that all the nations should be blessed in his seed—"walking in the steps of Abraham's faith."

"The rich man also *died*, and was *buried*; and in *hell* lifted up his eyes, being in *torments*, and seeth Abraham afar off, and Lazarus in his bosom." This Mr. Ray thinks a decided proof of a state of future punishment, and that the passage will admit of no other explanation. Yet he admits it to be a parable; and if a parable, an individual was not intended by this *rich man*: neither was the death here spoken of a literal death. When Mr. Ray admits this to be a parable, he admits, as a matter of course, that this rich man represented a certain class of community; in no other sense could it be a parable; and if the rich man represented a certain class of the human family, I ask what class of men did he represent? Was it not that class who called Abraham their father? and what class was that except the Israelites? Thus we see, whenever Mr. Ray admits this to be a parable, he admits indirectly that my construction of the parable is a correct one. As it is admitted that this is a parable, and that the rich man represented a certain class of the human family, and as it follows by a clear consequence that the Jews were that class intended to be rep-

resented by this rich man, I now ask what death did the Jews die, as a community? The answer is plain and easy—they died a political and ecclesiastical death when they ceased to be a nation—when they were put out of their stewardship. And I will here remark, this rich man died at the same time the beggar was carried to Abraham's bosom; and the Jewish community died at the same time the Gentiles received the gospel, or kingdom of God.

"But the rich man was *buried*, and in his *grave*," says Mr. Ray. I answer, that is just where a dead man ought to be; but why was not Lazarus buried? The answer is given in the parable—"He was carried by angels into Abraham's bosom;" and of course there was nothing to bury, not even the tip of his finger. Mr. Ray insists that the soul of the rich man, when he died, went to *hell*, and that of the beggar to *heaven*. This is a gross mistake. The rich man himself (not his soul) is represented as being in *hell*, and the *beggar* in Abraham's bosom. This is the reason why one is said to be buried, and the other not. Mr. Wesley seems to think that the rich man and the beggar were both in *hell*, though one in torment and the other happy:—see his ninth volume of sermons, p. 106; also, p. 135, where he speaks of *hell* (*hades*) as the abode of both happy and unhappy spirits. In his sermon on the rich man and Lazarus, he says, "the word here rendered *hell* does not mean the place of the damned. It is literally *the invisible world*—the receptacle of separate spirits, whether good or bad." But in this definition of the Greek word here rendered *hell*, he is to be understood as giving the sense in which it was used by Greek poets: for in page 135, in speaking of this abode of both happy and unhappy spirits, he says, "It has not pleased God to reveal any thing about it in the holy scriptures, and consequently it is not possible for us to form any judgment or even conjecture about it." Here Mr. Wesley clearly admits, that the idea entertained by Greek poets respecting their invisible world of ghosts is a mere heathen fable, unknown in the holy scriptures! Hence it would follow, as a scripture term, *hades* is never used to express *the invisible world*. This is fully proven in my vocabulary, on the word *hades*, to which I refer the reader for a more definite explanation of this Greek term, as used by the writers of the scriptures. The rich man was buried in *hades*—in *hades* he *has* his eyes. *Hades*, by the learned critics, is said to be a compound of a negative, and, to see; and simply means *not to see*.

It is the Greek noun by which the grave, or state of the dead, is expressed; and is also used in that language, in a figurative sense, to express any state of darkness, or the absence of light: hence it is said, when men die, "*their candle* is put out." A state of sin and unbelief is called a state of death and darkness. The Jewish nation, represented by the rich man, was broken off through unbelief—cast into outer darkness—therefore it might be said in truth, that the Israelites, as a nation, died and were buried in (*hades*) a state of darkness. But the Gentiles, represented by the beggar, who only died to sin, were not buried in *hades*, (a state of darkness) but were translated from darkness to light—from *hades* to Abraham's bosom. It is therefore represented in the parable, that the rich man and the beggar had simply changed conditions: (see verse 25.) "But Abraham said, Son, remember that thou in thy life time receivedst thy *good things*, and likewise Lazarus evil things: but now *he is comforted, and thou art tormented.*"

But Mr. Ray insists that there was a great gulf between the rich man and the beggar, and gravely asks, "If the rich man represents the Jewish nation, and the beggar the Gentiles, what are we to understand by this great gulf? We simply answer, Mr. Ray himself admits this to be a parable, and therefore his question involves, at least, as much difficulty on his hypothesis as it does on mine. And suppose neither he nor myself were able to tell what was intended by this gulf, could our ignorance of that fact have any bearing on the question, as it relates to the general design of this parable? I think not. But as Mr. Ray seems to think the question is pregnant with difficulties, I shall return the question, with ten-fold difficulties, to his own door. If, as Mr. Ray insists, these two individuals were used in the parable to represent the condition of the human family in a future state of existence, I simply ask, will Mr. Ray admit that his heaven is so nearly situated on the borders of his hell, as only to be divided by a gulf, and that they are in conversable distance? Does he believe that the damned in hell, and the saints in heaven, will be on such terms of intimacy as to hold familiar conversation with each other? Will children lift up their blazing eyes in hell, and see their fathers in heaven? Will they cry "*Father!!!*" and be answered, in accents of mildness, by those who gave them existence, "*Son, remember that thou in thy lifetime had thy good things?*" To sneer, will prayers of repentance and keen despair salute the ears of tender and sympathizing parents, while

they behold their own offspring rolling in liquid flames of burning lava, without being permitted to offer the least mitigation to their pains? When Mr. Ray is prepared to admit that this will be the condition of parents and children in another mode of existence, if he is a rational being, he must also admit his heaven would be a *hell*, too intolerable for any being to inhabit but infuriated demons, who could look on the miseries of the damned in hell, with complacency and delight.—Where is the unfeeling wretch that could covet heaven under these circumstances? Would not death and destruction be more desirable to the soul of piety and philanthropy than such a state of things as this? I can truly say for one, if the orthodox construction of this parable be true, may God, in mercy to my soul, shut the gates of paradise against me for ever—may I never enter heaven to see the miseries of the damned! No! let me rather be stricken out of existence, and sleep in endless death, than to hear a son or daughter cry from the burning lake beyond the awful gulf—“*O, my father!*” Ah! who could survive the shock, except their feelings should first become as callous as those of the infernal devils, who are supposed to sport and regale themselves with the horrid groans and pains of the damned! I stand astonished and amazed, to see men and women who profess to be the disciples of the tender hearted Jesus, express their hopes of getting to such a heaven as this. But what is still more astonishing, is to see them so unwilling to believe there is a more pleasing prospect before them, than that of seeing their friends in hell: they will fly to every subterfuge to ward off any argument in favour of the final holiness and happiness of all mankind.

But to return to the question.—There is not that difficulty Mr. Ray supposes, in giving a meaning to this gulf, on my hypothesis. This impassable gulf was used as a figure to represent the unalterable purpose of God in casting the Jews out of the kingdom of heaven, and from Abraham's bosom.—See Mark iv, 11; John xii, 39, 40. See also Isaiah, chap. vi, 9, 10, 11, 12.

But once more—Mr. Ray insists that the circumstance of the rich man requesting Abraham to send one from the dead to admonish his five brethren, enters a negative on my view of the parable. I recollect of hearing Bishop McKendry once serve, in a discourse on one of our Lord's parables, that we would not answer to make parables *crawl on all fours*; but we must simply attend to the general design of the apostle.

using the parable. This advice of the bishop I have found to be of singular advantage to me in studying the parables of Jesus; and if Mr. Ray would attend to this advice, he would not think of making this parable go on all fours, as the bishop calls it. However, to show that Mr. Ray cannot help his cause by straining this parable, I ask, what was it the rich man requested his brethren to be informed of? Was it not the state of torment he was in? And what was the answer of Abraham? Did he not declare that his father's house had Moses and the prophets, and that one from the dead could not inform them more fully on this subject than what they were already informed of by Moses and the prophets? And I will just remark, that the orthodox themselves admit that Moses and all the prophets of Israel preserved the most profound silence about their state of future and endless punishment.—Therefore it could not be a state of future and endless punishment which the rich man wished his brethren to be informed of, but a state of punishment foretold by Moses and the prophets; and what punishment was that but the exclusion of the Jews from their former privileges? Moses and all the prophets spake of this state of punishment, but of no other. Hence it clearly follows, even from this part of the parable itself, that my construction is the true one. By consulting the 18th chap. of Deut. from the 15th verse, it will be found that Moses gave as minute a description of the miseries of the Jewish people, from the time they were cast out of the kingdom of heaven to the present time, as could be given by one who had experienced the same. See also Levit. chap. xxvi, from v. 14. Mr. Ray insists on knowing, if this construction of the parable be correct, how it is possible for the Jews to get over this gulf. I answer, when all the Gentiles are brought "*into Abraham's bosom*," this gulf will be removed by that God who made it, and then it shall come to pass that all Israel (*the rich man*) shall be saved. See Romans xi, 25, 26, 27.

5th. The phrase *hell fire, everlasting, and unquenchable fire*, is supposed to mean a fire that is to prey on the souls of men in another state of existence. The following are the places where these phrases occur: Matt. iii, 5, 12, 22; xviii, 8, 9; xiv, 41. Mark ix, 43, 44, 45, 46, 47, 48; and James iii, 6.—

Mr. Ray relied on these passages, a number of which he recited, as evidence of a state of future and endless punishment. The whole strength of his argument on this subject, consisted simply in repeating the passages as they read in the common

version, and in taking it for granted that the vulgar ideas attached to these words and phrases are strictly true. And this method of proving future and endless punishment, will doubtlessly be considered, by those who have not made themselves acquainted with the subject, entirely sufficient to place the matter beyond doubt.

In reply to Mr. Ray's argument on this subject, I will remark, that in every instance where the word *fire* is connected with the term *hell*, the word in the Greek, rendered *hell* is *gehenna*. *Gehenna*, says Dr. Adam Clark, is a compound of two Hebrew words, *ghi* and *hinnom*, and means the valley of Hinnom, south east of Jerusalem. Mr. Wesley, on the phrase *hell fire*, says, "The valley of Hinnom, from whence the word in the original is taken."—See Mr. W.'s notes on Matt. v, 22. Thus it appears Mr. Ray's unquenchable fire was kindled in the valley of the son of Hinnom, a place near Jerusalem. Mr. Wesley says, our Lord alluded to this fire, when he spake of *hell fire*. Mr. Willan, in his united gospel, gives the word *gehenna*, in all these places, without any rendering. And in a note explains *gehenna* to mean the valley of Hinnom, near Jerusalem; and observes, a continual fire was kept burning in this valley, from the days of Josiah, king of Israel, to consume dead carcasses and unclean things.—He also adds, that it was in this same valley that the host of Sennacherib, king of Assyria, was destroyed, when 80,000 dead bodies were committed to these flames. For a further explanation of this subject, the reader is referred to my vocabulary on the word *gehenna*.

Mr. Ray insists that this fire, which was kept burning in the valley of Hinnom, was made an emblem of the punishment of the wicked after death; and hence the term *gehenna* was used to express an idea of the place of their punishment. I answer, this has been asserted by many of the orthodox divines, but I ask by whom was the term *gehenna* first used to express an idea of a place of future punishment? Was it ever so used by any writer of the scriptures? I admit that many eminent divines have asserted that it was sometimes used in this sense by our Saviour; but this is barely an assertion, and has never been proven by any writer. And I boldly assert, without the least fear of successful contradiction, it is not susceptible of proof. Mr. Willan, who may be reckoned among the best read men in all Europe, has asserted that *gehenna* was used, in process of time, by the Jews.

press their ideas of a place of future punishment; but he has not been able to produce any authority in favour of the assertion but the Talmudical writers, the earliest of which is the Targums of Jonathan and Hiero, works of no great merit, even among the Jews themselves. They abound with silly fables, and with both Jewish and pagan superstitions, and were not written until several hundred years after the destruction of the Jewish hierarchy, long after the days of our Saviour. And according to Willan's own account of the matter, the Jews never used the term *gehenna* to express their ideas of a place of future punishment, until after their nation, city, and temple were laid in ruins by Titus, the Roman general:—for, says Mr. Willan, “so many instances of destruction and of God's vengeance having appeared in Gehinnom, the Jews held it in such abhorrence that they applied the same name to the place of punishment for the wicked after death; concerning which place the Talmudic writers say, “The law, *gehenna*, and paradise were formed before the creation of the world.” Thus we see the term *gehenna* was never used by the Jews to express their notion of a future state of punishment, till after they had seen God's vengeance in the destruction of so many of the rebellious Israelites in the valley of Hinnom. And this use of the term did not take place immediately after the overthrow of their nation; for Josephus, several years after that display of divine vengeance on the Jewish nation, in which, he states, there were 600,000 dead carcases of the Israelites cast out into the valley of Hinnom, in speaking of the Jewish ideas of a place of future punishment, calls it *hades*, instead of *gehenna*: and this he gives as the term used by his nation to express their ideas of a place of future punishment. Hence we may safely affirm, that so late as the days of Josephus, the term *gehenna* was not used by the Jews to express their views of a state of future punishment; and as the scriptures were all written before the history of Josephus, it clearly follows that the term *gehenna* was never used by our Saviour, nor any of the apostles, to express an idea of a place of future punishment, but that it was simply used by them in reference to the valley of Hinnom, a place near Jerusalem: hence it will follow that by the phrase *hell fire*, we are to understand a fire in the valley of Hinnom, in which the filth of the city was consumed, and where criminals were sometimes burnt to death in the fire. It is admitted by all the learned writers, the word *Gehinnom* in the old Testament was never used by the

Jews to express an idea of a place of future punishment; and it is well known that *gehenna*, in the Greek of the New Testament is simply a corruption of *ghi hinnom* in the Old. Dr. George Campbell says that *gehenna* was originally used to express the valley of the sons of Hinnom, but in process of time it was gradually brought into use by the Jews to express their ideas of a place of future punishment. This I admit to be the case, but I have already proved, that it was never so used till after the days of Josephus, and consequently not until long after the scriptures of the New Testament were written. And even admitting that the Jews, in the days of our Saviour, had used the term *gehenna* to express *their ideas* of a place of future punishment, would that use of the term prove *their ideas of a place of future punishment* to be the truth?—Would not their ideas of a place of future punishment still remain to be examined, and its authority, and the source from whence it took its rise be determined? It is admitted, the Jews did not always believe in a place of punishment for the wicked after death. Dr. Campbell admits that Moses and all the Jewish prophets preserved the most profound silence as to any place of future punishment. If, then, as Dr. Campbell admits, the Jews did not receive their ideas of a place of future punishment from their holy prophets, I ask from what authority did they derive their ideas concerning such a place of future punishment? To this question let Dr. Campbell himself reply. The Dr. says that neither the Jews or the Chaldees remained fixed in their opinions, and that the Jews, in their state of captivity at Babylon, among the Chaldees, felt themselves at liberty to adopt opinions on subjects about which their legislator had been silent. Thus the doctor shows the source from whence the Jews obtained their ideas of a place of future punishment; some of them imbibed the ideas of the Chaldeans on that subject, while in a state of captivity at Babylon. And in borrowing the Chaldean ideas of a place of future punishment, they also adopted the Chaldean name for their place of punishment, (*hades*) and continued to speak of the place by that name, till long after the days of our Saviour, as I have already shown. Suppose I admit, for the sake of argument, that the Jews, after having imbibed the Chaldean ideas about a place of future punishment, borrowed the name of a valley near Jerusalem, and applied it to that place as its punishment; it follows that our Saviour used the same name, and that the word was expressed, in the same corrupt sense.

by these Jews, who had partly become pagans? If it be admitted that the Jews, in the days of our Saviour's ministry, used the term *gehenna* to express their views of a place of future punishment, the ideas of which they borrowed from pagans, and that our Saviour used the term in the same sense, would it not follow that he was simply speaking of a pagan *hell*, and teaching the ancient notion of heathens respecting a place of future punishment; the very ideas of which were so absurd, that the more enlightened among the heathen themselves considered them as mere silly fables, introduced among the vulgar for political purposes. But I have sufficiently proven that neither the Jews nor our Saviour used the term *gehenna* to express the idea of a place of future punishment in his day: therefore it clearly follows that it cannot be proven by the scriptures, that there is any such place of punishment in another mode of existence, unless it is expressed by some other name than that of *gehenna*: and it is admitted by all the learned world, that there is no other word used in the Bible that properly means such a place. They will not even admit that the Greek word *hades*, used by Jews and Pagans to express their ideas of a place of future punishment, was ever used in that sense by our Saviour or his apostles.

Having shown that the word *gehenna*, and consequently, the phrase *fire of gehenna*, was never used by Christ or his apostles with reference to a future state of punishment, I shall now show the sense in which our Saviour spoke of *hell-fire*, and the *fire that shall never be quenched*. He spake of it as being a judicial punishment, inflicted on offenders by the Jewish council, in the valley of Hinnom. A council of twenty three judges held their sessions in this valley, and formed a court of judicature, possessing civil and ecclesiastical powers; having cognizance of cases of slander, blasphemy, heresy, and other crimes. Hence, when our Saviour says, "whosoever shall say to his brother, *Racha*, shall be in danger of the council"—he alluded to this court of twenty three judges—and when he says, "But whosoever shall say thou fool, shall be in danger of *hell-fire*"—he alluded to the nature of the punishment the court would inflict on such offenders. When he tells his disciples it was better to pluck out the right eye, cut off the right hand, or right foot, than to be cast into *hell-fire*, where their worm dieth not, and the *fire is not quenched*—he alluded to the eternal danger to which his disciples stood to that *hell-fire*, who considered them as a set of heretics; and who pos-

nessed a Judicial power to sentence them to the *gehenna of fire*. In every instance where our Saviour speaks of this *hell-fire*, or *the fire that shall never be quenched*, he refers to this council, directly or indirectly: and in no case does he threaten his enemies with *hell-fire*, but simply speaks of his friends as being liable to this *gehenna of fire*; and advises them, as the most certain way to escape this punishment, to "beware of men, for" says he, "they will deliver you up to the councils, and they will scourge you in their synagogues."

As the term *gehenna* is fully explained in my vocabulary, I refer the reader to my remarks on that word, and the authorities I have there recited, in favour of the position I have here taken. And shall now remark, that, although our Saviour never used the phrase, *gehenna of fire*, in reference to a future state of punishment, it appears to be used figuratively by the prophets, to give a more lively representation of punishment in this mode of existence; or the judgments of God on the Jewish nation; and more particularly, because these judgments were to be more specially manifested in the valley of Hinnom, where the *gehenna of fire* was kept burning. As a proof of this, I refer the reader to Jeremiah, Chap. vii. from verse 29, and the whole of Chap. xix, where he will see the severe judgments, which was to take place at Jerusalem and in that valley, pointed out. These judgments were called by our Saviour, in Matth. xxiii. 33, the damnation of hell: and in verse 36, he declared, this *damnation of hell* should take place in that generation. The phrase *damnation of hell*, in Wilian's translation, is rendered *judgment of gehenna*: and this judgment of *gehenna*, foretold by Jeremiah, did take place in that generation, according to the words of our Saviour.

Having thus shown that *hell-fire* and *the damnation of hell*, simply mean temporal judgments, executed in the valley of Hinnom; I shall now attend more particularly to *the fire that shall never be quenched*. This phrase, Mr. Ray seems to think, is proof, of itself, of future and endless punishment; and cannot, in truth, be applied to a limited punishment in this mode of existence. It will be readily admitted that this figure of expression is borrowed from the circumstance of that *fire of gehenna* being continually burning, in the valley of Hinnom, to consume the filth of the city, and keep offenders in awe. And as the execution of criminals in this *gehenna of fire*, was a capital punishment among the Jews, and well calculated to strike terror on the mind, it is very natural to suppose it should

be used figuratively, and applied to any severe judgment inflicted in this life; and we have abundant proof that it was so used among the Jews, who were familiarly acquainted with that *gehenna of fire*. The prophet Jeremiah, in speaking of a temporal judgment, calls it *a fire that shall not be quenched*, Chap. vii. 20; "Therefore thus saith the Lord God: behold mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched." See also Chap. xvii. 27. "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." In Isaiah, Chap. i. 31, temporal judgments are compared to *a fire that none shall quench*. See also Chap. xxxiv. 8, 9, 10, 11. "For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it forever and ever: But the cormorant and the bittern shall possess it, the owl also & the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness." The reader by consulting the whole chapter will find that this *unquenchable fire* was simply a bloody war prosecuted on the land of Idumea, and probably a prophecy of that dreadful slaughter of the Idumeans, recorded in the history of Josephus, which immediately preceded the destruction of Jerusalem, under Titus, the Roman general. Yet the prophet represents that all the hosts of heaven were to be dissolved—the heavens rolled together as a scroll—all their hosts were to fall as the leaf falleth off from the vine, and as a falling fig from the fig-tree—the Lord was to come down to judgment—and the streams were to be turned into pitch, the dust to brimstone—the land was to become burning pitch, it was not to be quenched night nor day; the smoke thereof was to ascend up *for ever*. Yet the owl, the raven, the cormorant, the bittern, the vulture, the screech-owl, the dragon, the beasts of the desert and of the island; and even the satyr was to dwell there; thorns, nettles, and brambles were to grow there, and even the great owl was to make her nest, lay, and hatch her young, in this place of *unquenchable fire*. See also Chap. lvi. 34, Jeremiah iv. 4.—Chap. xxi. 12. Ezek. xi.

47, 48: where temporal judgments are compared to a fire that shall not be quenched. See also Malachi, Chap. iv. When we see so many instances where temporal calamities are called a *fire that shall never be quenched*, we need not go out of this mode of existence to find this unquenchable fire, spoken of by our Saviour. Parkhurst says, "Our Lord seems to allude to the worms which continually preyed on the dead carcases, that were cast into the valley of Hinnom, and a fire that was kept burning there." The learned Dr. Meed expresses the same view of the subject: and so does Dr. Adam Clark. This opinion appears, to me, to be incontrovertible—for the expression "*Where their worm dieth not, and their fire is not quenched*"—is evidently borrowed from Isaiah lxvi. 24, where it is used by the prophet with a direct reference to the dead carcases cast out into the valley of Hinnom.

We will now notice the real merit of Mr. Ray's argument, which he has predicated on the scripture terms and phrases, *hell, hell-fire, everlasting* and *unquenchable fire*, &c. Mr. Ray is bound to prove that a part of the human family will be punished, in another state of existence, for sins committed in this, and that *that* punishment will be endless: and how does he do it by these scripture expressions? Why, sir, he tells us the scriptures teach there is a hell—that some are in danger of *hell-fire*, and that that *fire is never to be quenched*. But when I have shown that the learned among the orthodox admit that *gehenna* rendered *hell*, simply means a valley near Jerusalem, and that by this *unquenchable hell-fire*, our Lord alluded to a fire which was kept burning, by the Jews, in that valley, what is the defence set up by Mr. Ray? He admits the facts set forth in my argument, and replies that our Saviour, in speaking of that *gehenna of fire*, spake of it as an emblem of *hell*. But what evidence does he offer in favour of that assertion? Why sir, he simply gives us the opinions of Doctors Campbell and Clark—they have said that our Lord made *gehenna* an emblem of hell. But what reasons have Drs. Campbell and Clark assigned for their opinion? Why, they tell us the Jews made the valley of Hinnom an emblem of the place of punishment after death. But when did the Jews make *gehenna* an emblem of future punishment? I answer, not until long after the days of our Saviour; & even then, they made it an emblem of the Pagan hell, the notion of which they borrowed from the Chaldeans—therefore the reason assigned by Drs. Campbell and Clark, for their opinion is inconclusive. And

I bow with humble submission, to the judgment of these great men, when they write as critics, yet I feel myself no more bound to receive their bare opinions, without good reasons, than I am bound to receive the opinion of Mr. Ray, or any other good man.

But once more, the whole ponderous weight of the orthodox hell rests on the supposed fact that the term *gehenna*, in the Scriptures, is made an emblem of *hell*. I ask my orthodox brethren, if it is not necessary that *their hell* should exist, and be known by some name before the valley of Hinnom, or any thing else could be made an emblem of it? And if it was known by any other name before the term *gehenna* was used to express an idea of the place, will Mr. Ray, or some other divine, be so good as to tell us what was the primitive name for that place of which the valley of Hinnom was made an emblem? Until this is done, it is madness and folly to talk of *gehenna* being an emblem of *hell*! for it is not admitted that the word *hell* is a proper name for "*the place of the damned*." "*Hell*," says Dr. Adam Clark, "is derived from the Anglo-Saxon *helon*, which, in the Saxon language, signifies to cover or conceal; hence the tiling or slateing a house in Cornwall, is called *helling* it to this day, and the covering of books in Lancashire by the same name." The Dr. also remarks that "the word *hell*, is now used to signify *the place of the damned*; but the word in the original has no such ideas attached to it." Further, the Dr. observes that, in his opinion, the Greek word *Hades*, ought never to be rendered *hell*, for the above reason. And although he gives it as his opinion that our Lord some times made use of the term *gehenna*, as an emblem of the place of future punishment, he will not even speak of the place by that name, but simply calls it "*the place of damned spirits*." See his notes on Matt. 25, 46.

And now gentle reader, does it not appear that the people have been shamefully hoodwinked, by the priesthood in this matter? We have repeatedly had our ears stunned with declamations of *hell fire* and *brimstone*, and when the truth is suffered to come out, with respect to this pious bug-bear, all confess our Lord simply alluded to a fire which the Jews kept burning in the valley of Hinnom, a place near Jerusalem. Some of the Jews imbibed the pagan ideas of a place of future punishment for the wicked; and after the destruction of their city and temple, having seen so many dead carcases consigned to the valley of Hinnom, they held the place in such utter

abhorrence they made it *an emblem of the infernal regions of Pluto!* And after the heathens became too enlightened to give any further credence to these senseless fables, pious christians engrafted them on the mild and merciful gospel of the compassionate and tender hearted Jesus. But believe me, dear reader, the time is not far distant, when these gloomy ideas of future and endless punishment shall give way before the increasing light of "the glorious gospel of the blessed God," as the *Tartarean shades* have passed away before the lamp of science. Succeeding generations will never speak of this soul-chilling and God dishonoring doctrine, but as an evidence of the improved state of society, and to recall to mind the dark and superstitious ages that have past!

On Mr. Ray's negative evidence.

6th. I have already remarked that Mr. Ray spent the principal part of his time in rambling from the question at issue. Much of his time was spent in reciting such passages as may be classed with the following:—The axe is laid at the root of the trees—All are not Israel—Not one of them shall taste of my supper—The unrighteous shall not inherit the kingdom of God—Without holiness, no man shall see the Lord—strait is the gate and narrow is the way that leadeth to life, and few there be that find it—He that believeth not, shall not see life, but the wrath of God abideth on him—He that believeth not shall be damned, &c.

Although Mr. Ray was bound by the rules of the debate to quote and examine but one passage at a time, he would recite from ten to twenty such passages, without ever giving any qualification, or waiting to hear a qualification from me. Until he had spent his half hour in this ranting manner. As this mode of Mr. Ray's proceedings was a gross violation of his promise in the article we had both signed, and the passages recited by him altogether irrelative, I paid no attention to his loose remarks, until he began to complain that his negative evidence had not been noticed. I was influenced to this course by a faint hope that Mr. Ray might be brought to a systematic mode of argument: but finding he did not intend to pose himself to the question, I was induced to take the following notice of Mr. Ray's negative evidence:

Mr. Ray complains that I have not so much as complained him with a notice of his negative arguments. This is the first time in my life, I ever knew a man of logic who, in the affirmative of a question, to complain that his negative

ments were not noticed. Mr. Ray holds the affirmative of the question at issue—he is bound to prove that a part of the human family will be punished in a future state of existence; but finding himself entirely in the back ground on this question, he comes forward and begs liberty to prove, that certain characters are deprived of certain privileges—a fact that no man on earth ever denied—and then puts up a grievous complaint, that his negative evidence has passed unnoticed.

Not that I think these arguments merit attention, but to accommodate Mr. Ray, I will, for once, give them a brief notice. Mr. Ray, in proof of future punishment offers testimony that *the unrighteous shall not inherit the kingdom of God*: truly they shall not—But how does that prove that *the unrighteous* shall be punished in a future state of existence? It does not even prove that they will be punished at all: it only proves what it affirms, namely, that *they shall not inherit the kingdom of God*. What is meant by *the kingdom of God*? “The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost,” thus we see what it is, which the unrighteous cannot inherit—they cannot inherit *righteousness and peace, &c.* But this is inherited by the righteous, even in this life—and when the unrighteous become *righteous*, they can inherit it too. But “he that believeth not shall not see life”—How does that prove that the unbeliever will be punished in a future state of existence? It proves no more than it affirms, *the unbeliever shall not see life*; but what is meant by *life*? I answer, “he that believeth on the Son *hath* everlasting *life*”; therefore when the unbeliever believes on the Son, he also will have *this life*. But “he that believeth not shall be damned” And how does that prove that the unbeliever will be punished in another mode of existence? What is meant by *being damned*? Does not Mr. Ray know that it simply means to be condemned? “He that believeth not is condemned already;” and when he believes he is brought from under that condemnation, to see and enjoy that *life*, which the unbeliever can neither see nor enjoy. Thus we see that Mr. Ray’s negative evidence has nothing to do with the question. But suppose Mr. Ray’s negative evidence proved, even what he seems to think it does prove, namely, that the unrighteous and unbelievers, should not enjoy a state of *future life*, (which by the bye it does not,) how would that help Mr. Ray out with his argument? it devolves on him to prove that a part of the human family will suffer punishment.

in a future state of existence—& suppose Mr. Ray should prove that none of the human family would enjoy a state of future bliss, would it follow that they would all be endlessly miserable? By no means. The ground occupied by Mr. Ray is limited, and he ought to confine himself within his proper limits. If Mr. Ray could even find positive evidence in the book, that certain characters should not enjoy a state of future bliss and immortality, it would not help him out with the present question. Does he not know that the celebrated Dr. Price, and many others, who deny the doctrine of future punishment, believe and contend, that the wicked will lose their existence through vice, and never enjoy a future resurrection?

In order to set Mr. Ray's negative evidence in its true character, I will offer a simile. Mr. Ray affirms that A. will receive a handsome flogging from the hands of B; he is called on for proof of the assertion: he produces C. as a witness, who swears he heard Mr. B. say that he would not lend A. ten dollars, would Mr. Ray think that the evidence of C. had proved the truth of his assertion? I think not—and yet it would be just such negative evidence as Mr. Ray has offered, to prove the truth of future punishment. Now, such evidence as this, if offered in a court of justice, would be laughed out of court; and neither the court, the bar, nor the jury, would pay any further notice to this kind of negative testimony. I therefore hope to be excused, if I should pay no further notice to Mr. Ray's negative evidence, in favour of future and endless punishment. However, as Mr. Ray quoted for scripture, a hacknied pulpit text, which is in the mouth of every old woman, who attempts to oppose the doctrine of universal salvation, before I conclude this stricture, I will give it a passing remark. Mr. Ray, in offering his negative evidence, quoted for scripture, "*If ye die in your sins, where I am gone ye cannot come.*" This I have seen quoted for scripture by celebrated authors, but they never told me where to find it. Many have recited this passage to me for scripture, and when I have informed them, that there was no such text in the bible, they have affirmed there was—but they could not me tell where it might be found; but assured me they would find it, and let me know where to find it: but none have been able to make the discovery. It is truly astonishing, that such reliance should be put in hacknied pulpit declamation, when it is so easy for a preacher, when quoting from memory, to quote inaccurately. But what is most remarkable, is to see the celebrated

and endless punishment, so unwilling to give up this pulpit text, when, if it was in the book, it would not prove what they aim to prove by it: i. e. future and endless punishment: therefore it was well enough for Mr. Ray to throw it among his scraps of *negative testimony*.

The passage from which this corrupt quotation is made, is to be found in John's gospel, Chap. viii. 21, 24. "Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come. I said therefore unto you, That ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins." The reader will see, that the conditional "*if*" stands very differently in the book, from the place it is made to occupy in Mr. Ray's quotation, "*If ye die in your sins*"—the book reads "*If ye believe not that I am he, ye shall die in your sins.*" The death here spoken of was not a literal death, but a death *in sin*—"*Ye shall die in your sins.*" The apostle Paul speaks of those who were *dead in trespasses* and *in sins*, who were quickened and made alive to righteousness. The characters who were addressed in this discourse of our Saviour, were such of the Jews, who had believed on him. See verse 31st. And he informs them of the consequence of not continuing in the faith—*they should become dead in trespasses and in sins*. As to the declaration, "Where I am gone ye cannot come"—he said the same thing to his disciples. See Chap. xiii. 33. "Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go ye cannot come; so now I say to you."

7th. Luke xii. 4, 5. "And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn ye whom ye shall fear. Fear him which after he hath killed, hath power to cast into hell; Yea, I say unto you, fear him."

Mr. Ray insisted on this passage as positive evidence of future punishment—"Here," said he, "is positive testimony that there is a hell, and that some men are liable to be cast into it. If not, why did our Saviour exhort men to fear him that had power to cast into hell?" This briefly comprehends all that Mr. Ray said on this text: after making this brief remark, he went on to repeat several passages which have already been noticed, and then took another of his wild excursions, till he had numbered his thirty minutes, with a new set of negatives. As the passage which heads this stricture, was the only one

quoted by Mr. Ray, in this half hour, which could give any one an idea of the question at issue, except what has been already noticed, I shall confine my remarks to the text. I think, it will be readily admitted, by all who are only acquainted with the present translation of this text, that it looks as much like supporting Mr. Ray's position, as any text in the Bible. But when the reader is informed that the word here rendered *hell*, is *gehenna*, the whole passage appears to present a doubtful meaning: and when critically examined, not a vestige of evidence remains, in favour of an orthodox *hell*. According to the learned critics, the text might be rendered as follows—
 "And I say unto you, my friends, be not afraid of them that torture the body, and have no further power to inflict. But I will forewarn you whom ye ought to fear: Fear them which after they have tortured, have power to cast into the valley of Hinnom; yes, I say unto you, fear them." This reading of the text is not only supported by the critics, but it is demanded by the context.

1st. It is well supported by the critical remarks of all the learned world: they all agree to say that *gehenna*, here rendered *hell* by the translators, is a compound of two Hebrew words, *ghi* and *hinnom*, and means the valley of Hinnom near Jerusalem. If the word rendered *hell*, when properly used in English, means the valley of *Hinnom*, I ask, could it be improper to render it by that word, which gives its proper meaning? Certainly it could not. But it will be objected that *gehenna* was also used to express an idea of the place of future punishment, and therefore is properly rendered *hell*. In answer to this objection, I refer the reader to my stricture on the phrase *hell-fire*, where I have proven that the term *gehenna* was never used to express an idea of a place of future punishment until long after the days of our Saviour; and that as a matter of course, he never used it in that sense. It may also be objected, that many of the learned, on whom I rely for the correctness of my remarks on the literal meaning of the word *gehenna*, have also said that *gehenna* was sometimes used by our Saviour, in reference to a place of future punishment; and that their authority is as good in the one case as the other. To this objection I reply, the cases stand on quite different grounds as it respects learned authority. When they tell us the general meaning of the word *gehenna* is the valley of Hinnom, they express their certain knowledge of a fact, to which they have safely arrived by the unerring rules of the philologist.

literature. But when they say our Saviour, sometimes used the term, with reference to a place of future punishment, it is but the bare expression of opinion, formed on the vague and uncertain evidence of tradition: and an opinion I have as much right to call in question, as any other speculative opinion, entertained by these great and good men, who, none supposes to have been infallible.

As it may be considered the height of presumption, in a man of such limited acquirements, to set up an opinion in opposition to these great men, I will take the liberty to give the reasons, on which my opinion is predicated. The opinion I have here expressed, is not the hasty flight of imagination; but an opinion to which I have arrived, by the most candid and impartial investigation of facts. 1st. The learned are unanimous with respect to the literal meaning of the word *gehenna*, but differ in opinion with respect to the sense in which it was used by our Saviour. 2nd. The reasons assigned for their opinion, by those who believe our Saviour sometimes used the term *gehenna* with reference to a place of future punishment, are inconclusive: they say that the Jews made this use of the term *gehenna*, and *suppose* our Saviour might have sometimes used the term, in the sense it is used by Jewish writers. These writers, to whom they refer us, on whose authority they predicate their opinion, are the authors of the Apocryphal scriptures, and the Jewish Targums. As to these Jewish Targums, there is no certain evidence that they were written, till several centuries after the days of our Saviour, and, in their best character, they are but monuments of Jewish superstition. And as to the authority of the Apocryphal scriptures, in favor of the supposed use of the term *gehenna*, they appear to be decidedly in my favour; for, on examination, it has been found that, although the term *gehenna* is used in the Greek versions which were written long after the days of our Saviour, it was not once used by the original writers of these Apocryphal books; but that they invariably used the Greek name, (*Hades*,) for this supposed place of future punishment. 3dly, We are informed by Josephus, who wrote after the days of our Saviour, that the Jews used the term *Hades*, in his day, when speaking of this supposed place of future punishment, and not *gehenna*. And 4thly, It is admitted by all, that our Saviour did sometimes use the term *gehenna*, simply in reference to the valley of Hinnom near Jerusalem, and it does not appear reasonable to suppose he would have used the same term, no

express ideas so essentially different in their character and importance, without giving the slightest intimation of the sense in which he used it. These reasons, in my humble opinion, outweigh the opinions of men, however celebrated, until they offer something more substantial for their opinions, than has been done in the case under consideration. And, The whole context requires the above reading of the passage. Our Saviour was not threatening his enemies with this punishment, but apprising *his friends* of the imminent danger *they* were in—"I say unto you *my friends*, beware." In the commencement of the chapter, the characters who were the cause of this fear and alarm, are expressly pointed out: "In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." Matthew, in recording this discourse of Jesus to his disciples, states the reason assigned by our Saviour, why they should beware of the hypocritical Pharisees—namely, because *the Pharisees would deliver them to the council*. See Matth. x. 19; "Beware of men: for they will deliver you up to the council, and they will scourge you in the synagogues." These men, in the preceding verse, are called "*wolves*;" a character our Saviour elsewhere gives these Pharisees, when he calls them "*wolves in sheep's clothing*." These wolves were watching for an opportunity to destroy both the shepherd and his flock. Matthew informs us, that Jesus prefaced this advice to his disciples, by informing them he was about to send them forth as sheep in the midst of wolves. It was these wolves our Saviour advised his disciples to fear, and not the God of mercies, as it is contended by my brother in the opposite. The reader will take particular notice, that the Saviour represents to his disciples, that the enemy of whom he bade them beware, was more to be feared than those who tormented the body, because they possessed a power more tremendous; they had power to cast into the valley of Hinnom. This is the reason they were to be feared—they possessed both the power and disposition to do them a serious injury. The council alluded to in this chapter, possessed that power, they manifested a disposition to exercise it. See *It was of these powers* he bade them beware.

This will appear more than evident, when we consider the circumstances under which this advice was given to them.

ples. Luke tells us, at that very time, these hypocritical Pharisees were "Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Chap. xi. 53, 54; I ask, before whom did the Pharisees intend to *accuse him*? The answer is plain—it was the council of twenty three judges, who held their sessions in the valley of Hinnom; and who had cognizance of heresy, &c. These hypocritical Pharisees, were urging and provoking our Saviour to speak many things, that they might catch something *out of his mouth*, and accuse him to the council *as an heretic*. This council possessed a discretionary power, without any definite limits. They punished heretics at their pleasure, and were truly a court of terror to the Jewish nation. These Pharisees often took council together, to devise some method of entangling the Saviour in his talk, that they might bring him before this council of twenty three, who were as ready to condemn, as the Pharisees were to accuse, if the least pretext could be had. These were the characters who surrounded our Saviour, at the time he was giving this caution to his friends, who were equally in danger of these ravenous wolves, which at that moment, like hungry tigers, were gaping for their prey. This being the circumstance of our Saviour, with an eye upon these hypocrites, he says to his disciples "Beware of men—these Pharisees, which are hyppoorites. They affect to love my ministry and urge me to speak many things; but it is in order to catch some word out of my mouth, that they may accuse me before the council, in the valley of Hinnom, and cause me to be put to death. If they do these things in the green tree, what will they do in the dry? If these wolves devour the shepherd, what will they do with the flock? If they seek to entangle me in my words, what will they do to you, when you are sent out as sheep among these wolves? Therefore, I tell you beware in your words what you speak—for nothing can be covered from these ravenous wolves, nor hid but they will find it out. Whatsoever you may speak in darkness, they will bring it to light; and that which you whisper in secret, even in the closets, they will proclaim it on the house-tops. (See verse 2, 3.) Every hour your lives are in jeopardy—therefore, I again tell you beware of these hypocrites. You need not so much fear those inferior magistrates, who have a legal power to torture the body, but not to take life; but I will forewarn you whom you need to fear—*these hypocrites, these wolves in sheep's clothing, for they, you know,*

have power, not only to torture the body, but to cast into the valley of Hinnom: Yes, I say you have great reason to fear them."

That the above is a true paraphrase on our own Lord's caution to his disciples, will appear from the following part of the chapter. No sooner than he had sufficiently apprised them of the imminent danger they were in, with regard to these fearful enemies, than he offers them encouragement, by letting them know that God was their friend; although these wolves were seeking to devour them. And this he offers as a consolation under those fearful prospects, which would have been madness and folly, if God had been that fearful enemy, on the account of whom, he had been labouring to excite those apprehensions of danger and fear. In the very next words, after the concluding remark of his caution, "*yea, I say unto you fear him,*" he adds, "are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Matthew words it "And one of *them* shall not fall on the ground without your Father.") "But even the very hairs of your head are all numbered; fear not therefore: ye are of more value than many sparrows.* And when they bring you unto the synagogues and unto magistrates, and powers, take thought how or what thing ye shall answer, or what ye shall say.*—But the Holy Spirit will dictate in that hour of peril, what ye ought to say." In quoting the above, I have substituted terms

* In quoting the above passages, I have omitted the 8th, 9th, and 10th verses, because they are here misplaced by St. Luke; and properly belong to another discourse of our Saviour. See Matt. xii, 31, 32. The eleventh verse ought to follow immediately after the seventh, in order to get the true sense of the narrative. Many of our Saviour's remarks are thus misplaced in the gospels.—See Bishop Newcome's Harmony of the Four Gospels. See also Willan's United Gospel.

† I have left the negative "*not,*" out of this passage, because the context shows it ought to be done. Some critics render the phrase "*Be not overmuch anxious*" as if he had said be cool and deliberate while before the council; speak with cautious prudence, lest they entangle you with their interrogatories. A person, when over anxious, is more liable to commit himself. The whole context shows that the very spirit and meaning of our Saviour's advice, was to put his disciples on their guard against these hypocrites who were seeking to catch something out of their mouths, that they might accuse them before the council. Any unguarded expression, while before the council, would have appeared as fatal to them as if drawn from them by the Pharisees. Jesus himself acted with the utmost caution, when before the council, and was justly condemned on his own words.—See Matt. xxvi, 59 to 66.

on the authority of different critics of celebrity. My object is to show that our Saviour alluded to the Jewish council, and not his heavenly Father, when he says, "I will forewarn you whom ye shall fear." How would this comport with the character of the Saviour elsewhere gives of his heavenly Father? See Matt. v, 44, 45. If the construction of my brother be the true one, how solemn and awful the thought—"I will forewarn you." I will apprise you in due time to be on your guard: you have a fearful enemy lurking in ambush! *My Father has power to cast you into hell!!!* This is the spirit and sense of the text, according to orthodoxy. Now, I simply ask, could our heavenly Father be this object of terror and fear, even if there was an orthodox hell, unless he had the disposition, as well as the power, to cast the friends of his Son into hell? And does he possess the disposition as well as the power? If so, how could our Saviour offer the consolation to his disciples he did? how could he exhort them to look to him in their difficulties, that he would not suffer a sparrow to fall without his notice—that he numbered the very hairs of their head, and regarded them more than many sparrows? To suppose that he alluded to God as the object of this terror and fear, is to make him say, in the same breath, that his Father was an enemy to his friends—and the best of friends, at the same time. But by giving the term *gehenna* that rendering which all confess to be its primitive and literal meaning, all is plain, easy, and consistent. These enemies of our Lord and his disciples, did possess a judicial power to cast into the valley of Hinnom, and they also had the disposition to put that power into exercise, therefore they were truly an object of terror and fear. In this view of the subject, how prudent and reasonable was the counsel our Saviour gave his disciples? He knew them to be obnoxious in the view of the council, and with all their caution, some of them would feel its mighty and hateful influence. See Matt. x. 17, 18. "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake." "Then shall they deliver you up to be afflicted, and they shall kill you: and ye shall be hated of all nations for my name's sake. See chap. xxiv, 9.

How reasonable was the conduct of our Lord, in my view of the subject. After having presented this dark picture of the future prospects of his disciples, he reminds them of the spe-

cial providence of God; as if he had said, "Although these wolves, against whom I caution you, with all your care and attention, will make a prey of some of you, I have this consolation to offer. You have a friend: a friend who will stand by you, through all the trying scene—he that regards the sparrows of the wilderness—numbers the hairs of your head—and is even kind to your enemies; he will save you in the trying hour—therefore fear not."

The same remarks will apply to Matt. chap. x, 28, which is the parallel to the text that stands at the head of this stricture. But as there is some variation in Matthew's use of terms, I will give it a passing remark. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in *hell*."

We will now read it according to the above criticism.—"And fear not them which torture the body, but are not able to take life: but rather fear them who are able to destroy both the life and the body *in the valley of Hinnom*." The word *pruho*, in the Greek, here rendered *soul*, Parkhurst says, "means breath; animal life," &c. It is frequently rendered *life*, in the common version; and ought, doubtlessly, to be so rendered in the above text.

If it be asked why it is said "Them who had power to destroy life and body *in the valley of Hinnom*"—I answer, it was there this court held their sessions—and there only exercised that power. They executed criminals in that valley.

On the parable of the Sheep and Goats.

Mr. Ray produced the parable of the sheep and the goats, recorded in the 25th chapter of Matthew, as conclusive evidence of future and endless punishment. We will give the strength of the passage, and show the manner in which Mr. Ray proved his doctrine by the same:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:—And he shall set the sheep on the right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me."

into everlasting fire, prepared for the devil and his angels.— And these shall go away into everlasting punishment; but the righteous into life eternal.”—Matt. xxv, 31, 32, 33, 34, 41, 46. “Here,” said Mr. Ray, “is positive proof of future and endless punishment. This punishment,” said he “is to take place after the dead are raised—at the general judgment, when the righteous are to be rewarded, and the wicked punished. In this great day of accounts, the wicked are to be separated from the righteous, and sentenced to *everlasting punishment*—while the righteous enter into *life eternal*. Mr. Kidwell has complained,” said he, “that I have offered nothing tangible—nothing that he can lay his fingers on. Mr. Kidwell’s term had better be improved a little in its orthography. Perhaps he means what *I* have offered is too tangible for him to venture to lay his fingers on it: Here is something tangible; let Mr. K. come forward and lay his fingers on it: let him show, if he can, that this punishment was inflicted on the Jewish nation in this life: will he say that this also alludes to the temporal judgments inflicted in the land of Judea? Let him show, if he can, that *all nations* were gathered before the judgment seat of Christ at that time. This I defy him to do. This punishment was to be inflicted at the same time the righteous were to inherit the kingdom, and enter into life eternal. And the duration of the punishment is expressed by the same terms as that of the reward of the righteous. Whenever Mr. Kidwell proves that this punishment is limited, all the prospects of the righteous are blasted: for if this everlasting punishment of the wicked came to an end, why not the *eternal life* of the righteous? is not one as likely as the other? It is the same Greek terms used to express the duration of the punishment of the wicked as is used to express the state of the righteous in the kingdom of heaven.”

In this argument Mr. Ray has showed a disposition to argue the question, if he could but find something to found his argument on. As it is his first attempt at a systematic mode of argument, I shall attend to it as such. But before I attempt to show the defects in Mr. Ray’s argument, in favour of future and endless punishment, drawn from the parable of the sheep and the goats, I beg liberty to notice the manner in which Mr. Ray has attempted to silence my complaint at the loose mode of his arguments. I stated that Mr. Ray’s arguments were not tangible—he thinks the phraseology might be improved, and that I ought to have said his arguments were too tangible.

to admit me to get hold of them. Mr. Ray, in offering this amendment to the term *tangible*, has added a new word to the English vocabulary—*tangleble*; and as it does not well comport with the law of syntax, nor with the spirit of my meaning, I will offer an amendment to Mr. Ray's amendment offered to the term *tangible*, as used by myself in the debate; and instead of the offensive word *tangible*, or Mr. Ray's new coined term *tangleble*, I will substitute the old English word *tangled*. This term will better express my meaning than Mr. Ray's newborn term, for Mr. Ray's arguments put me in mind of an old woman's tangled hank of yarn, with a score of ends hanging to the same; and in order to get the hank into a ball, the patient creature has to wind first from one end and then from another, till the thread becomes so tangled she has to break and tie it again; and so in rotation till she gets the tangled hank of yarn all on a ball full of knots. I ought to have said that Mr. Ray's arguments were so tangled, it was impossible to get hold of the right end. But as Mr. Ray seems like coming to the question at issue, we will pass by his wanderings, and take some notice of his argument.

The defect of Mr. Ray's argument consists in stating more than is contained in his text, and then drawing conclusions from his own statements. The controversy between Mr. Ray and myself is not respecting the fact that this punishment was to be inflicted, but with respect to the time when it should take place. I insist that the punishment said to be inflicted on those who were placed on the left hand of the Son of Man at his coming, was to take place in this mode of existence, and was of a temporal character; and this I am prepared to prove from our Lord's discourse, in which he spoke the parable on which Mr. Ray has predicated his argument in favour of future and endless punishment. Mr. Ray states, that the punishment here spoken of, was not to take place until after the general resurrection of the dead—at an orthodox supposed day of judgment. What evidence has Mr. Ray offered in proof of such a supposed day of judgment? Why, his bare *ipse dixit*—he has placed the whole weight of his argument on common opinion; and offered no evidence in favour of that opinion but his own bare, empty assertions. Unfortunately for Mr. Ray's bold assertions, as to the time when this punishment was to take place, there is not a word said about the resurrection of the dead, or his supposed day of judgment throughout the chapter, nor in any part of our Lord's discourses, but precisely to

the contrary of Mr. Ray's assertions, our Saviour fixes the very time when this punishment was to be inflicted, and positively declared it should be in that generation.

As the whole strength of Mr. Ray's argument is derived from the vulgar opinion about a day of judgment, I shall notice the common opinion of a day of judgment, in connection with other opinions which render it sufficiently absurd to die of its own inconsistency.

All who believe in Mr. Ray's day of judgment believe also that good people when they die, go to a place called heaven, and the wicked to a place called hell; and that each will remain in that state of happiness or misery until their day of judgment. At this day of judgment heaven and hell are to be emptied of their inhabitants, who are all to appear before a located seat of judgment, where they are to undergo a formal trial, and each sent back to the place where they had been receiving the reward due to their deeds for many thousands of years. Now, I simply ask, has one soul gone to hell which ought to be in heaven? or is there one in heaven which deserves to be in hell? Mr. Ray, and all who believe with him about this day of judgment, will answer No. All will be returned to the place where this day of judgment found them.— We ask, where then is the necessity for this day of judgment? Is it any thing more than a mock trial? A day of judgment so absurd in its character, so futile in its consequences, ought not to be received as a doctrine of the Bible, unless it be clearly taught therein. And this notion of a day of judgment, so far from being clearly taught in the sacred book, is entirely unknown in the scriptures, the strong prejudices and assumed confidence of the christian public to the contrary notwithstanding.

The scriptures, so far from teaching the common notion of a day of judgment after the general resurrection of the dead, teach a doctrine precisely to the contrary. It is plainly taught in the scriptures, that "*the judgments of the Lord are in the earth*." It is admitted by all the well-informed clergy of the orthodox themselves, that the Old Testament teaches nothing of a future day of judgment; i. e. of a judgment in another mode of existence. Our Saviour declared he had come into the world for judgment, and that *then* was the judgment of this world. St. Paul declared that Christ was *ready* to judge the quick and the dead in his day. And St. Peter declared that *the day had come*, in his day, when judgment must begin. But *withstanding* all these considerations, neither a day of

ment, nor the resurrection of the dead are mentioned in any part of our Lord's discourse in which he uses the parable of the sheep and goats—therefore if Mr. Ray could prove his day of judgment to be a bible doctrine, it would not establish the position he has taken on this parable. Mr. Ray brings this parable to prove his notion of a day of judgment and endless punishment. But how has he made out his case? To say the least, his argument is bare presumption; he presumes our Lord alluded to a future judgment, and gives his bare opinion for solid argument. Surely, Mr. Ray does not expect this enlightened christian public will receive his empty dogmatism for sober reasoning.

Having thus shown that Mr. Ray has failed to make out his case, I shall now show that the punishment under consideration has nothing to do with a future state of existence. Mr. Ray admits that the punishment said to be inflicted on those denominated *goats*, was to be inflicted at the time when the Son of Man should *come*. The only question, then, which concerns the present argument is, at what time was *the coming of the Son of Man* to take place? A correct answer to this question will settle the argument, and show at once that the punishment was of a temporal character. In the preceding chapter, the disciples propounded the following question, which gave rise to the discourse of our Saviour, in which he used the parable under consideration. "Tell us, when shall these things be? and what shall be the sign of thy coming?" After our Saviour had pointed out many signs which were to precede his coming, he observed, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." And adds, "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." See chap. xxiv, 33, 34.

The things after which the disciples inquired, and with which the coming of the Son of Man was connected, were to take place at the same time when the temple and city were to be destroyed.—See chap. xxiv, 2, 3. At that time the Son of Man was to come in the gospel kingdom, in which he was to sit on the throne of his glory; and all nations were to be gathered

* As the reader will find this subject treated at large in my "*The Coming of the Son of Man*," and in my reply to Dr. Adam Clarke's notes on the phrase "*Everlasting Punishment*," I have not arguments in reply to Mr. Ray in full, as it would only repeat what I have there said on the subject, to which I refer the reader.

ed before him; and he was to separate *the nations*, not individuals, one from another. And at that time, *the nations* on his left hand were to go away into everlasting punishment, while those on the right hand were to receive the gospel kingdom, and enter into life eternal.

Mr. Ray appeared to be sensible of this method of explaining the parable, and defied me to show "how all nations" were gathered before the Son of Man at that time. In reply to this bold challenge of my young brother, I would ask if he believed the parable was to be understood literally? Does he suppose the Son of Man is to sit on a material throne, like that of an earthly prince, and *all nations* appear simultaneously before him? I think him too enlightened to entertain this vulgar idea of a day of judgment. Yet he appears to talk of it as if he really believed that all the congregated world, the living and the dead, were to be assembled before the judgment seat of the Son of Man, at his coming. Has he never seen the extravagant absurdity of such an idea? Where would he assemble his congregated world? Not on this earth! As Dr. Blair observes, "The very turf on which we tread once lived!" If the sea was converted into dry land, this whole globe would not afford one square inch to each individual. Should we allow one square yard to each individual, Mr. Ray's assembled world would occupy a space at least 1,296 times as large as this world. Now, I ask, would the nations who formed the extreme part of this congregation be in the presence of the Son of Man in that literal sense for which Mr. Ray seems to contend? Why then does Mr. Ray insist on a literal construction of this parable? The kingdom of *the Son of Man* was to extend from sea to sea, and from the rivers to the ends of the earth. *All nations* were to serve and obey him. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," was to be his. Hence *all nations* were considered as in the presence of the son of man when he came to set up the kingdom of heaven in the earth:—"I saw in the night-visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of

the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Daniel vii. 13, 14,—27.

It is easy to see that this prophecy of Daniel was to be fulfilled *in the earth*. It has a direct and exclusive reference to the gospel dispensation, and is so explained by the man clothed in linen, who swore by him that liveth for ever:—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Daniel xii. 7. By scattering the power of *the holy people*, is simply meant the destruction of the Jewish power or government, which took place about thirty-nine years after our Saviour spoke of the same, under the parable of the sheep and the goats. In speaking of *the coming of the Son of Man*, in this parable, he alluded to the coming of the Son of Man mentioned in Daniel, as above recited. This will evidently appear by comparing that part of Daniel's prophecy with the parable under consideration. Therefore, the time when the Son of Man was to separate the nations, as a shepherd divideth the sheep from the goats, has long since taken place; and at that time the nations denominated goats, who were represented as standing on the left hand of the Son of Man, were to go into *everlasting punishment*. Mr. Ray seems to think that the circumstance of this punishment being expressed by the term *everlasting*, is, of itself, sufficient proof that it is to be future. I need not produce those learned divines already cited, to show that the word *aionious*, here rendered *everlasting*, is properly used to express the duration of temporal judgments. I shall only remark that, according to my view of the parable, our Saviour was speaking of that separation of the Jewish nation from the kingdom of heaven which was about to take place, and the state of punishment they are now undergoing, as a consequence of that separation; and it is as proper to express the duration of their long protracted sufferings since that time by the term *everlasting*, as to use the same term to express the duration of their priesthood, and their possession of the land of Canaan, which have long since come to an end.

But, says Mr. Ray, if it be proved that this *everlasting punishment* will come to an end, "blasted are all the

the righteous! for the same term is used to express the state of the one that is used to express that of the other." This argument of Mr. Ray's is extremely defective:—firstly, if it has any reason in it, the argument would have the same weight in the mouth of a Jew, who would be vain enough to attempt to prove that the covenant of circumcision would have its obligation in a future state of existence, because it is expressed by the term *everlasting*. Secondly, Mr. Ray's argument is defective in supposing that the *everlasting life* into which the righteous were to enter at the time this punishment was to be inflicted, meant a state of future bliss. At the time that nation, (the Jews) denominated the goats, were to go into this everlasting punishment; the other nations, (the Gentiles) were to receive the gospel, enter into the kingdom of heaven and life eternal. Now, I simply ask, when was this *eternal life* to be received? Was it to be received by all believers in this state of existence, or only in a future state? Let our Saviour himself, who used the parable, answer the question. "This is *life eternal*, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Therefore, when the nations received this knowledge of the true God and his Son, Jesus Christ, they "inherited" the kingdom of God, and entered *into life eternal*. Hence, saith Jesus, "He that believeth on the Son *hath everlasting life*." See John, ch. iii, 36.

The dispensation of Moses was termed by St. Paul "the administration of death." The gospel is called the dispensation of *life*. Hence, it is said "*life* and immortality were brought to light through the gospel; and he that believeth on the Son hath *everlasting life*." Thus we see that the nations who believe on the Son of Man inherit the kingdom of heaven, and enter into *life eternal*, as soon as they believe the gospel; therefore, the *aioniou* life, and the *aioniou* punishment both respected the states and conditions of men in this present state of existence, and had nothing to do with the future states of men. The nations of the earth who believe on the Son of Man are enjoying the one, while the Jewish nation, who do not believe on him, are suffering the other. And this state of things commenced in that very generation in which our Saviour said, "This generation shall not pass till all these things be done." And that man who reads the 24th and 25th chapters of Matthew, with due attention, and compare the same with the other parables of our Saviour, and his frequent allusions to the expulsion of the Jews from the kingdom of heaven, and the ingathering of the Gentiles

tiles, he must be blind to that interesting harmony which displays itself throughout his rhetorical figures, in speaking of that event, if he does not see that the parable of the sheep and goats is to be placed with those parables in which he illustrates an event which was just about to take place in his day and generation. Mr. Wesley very justly observes, "If any man will read Josephus' history of the destruction of Jerusalem, he will have a full commentary on these two chapters." Every expression which language and figure could afford, to impress an idea on the minds of the disciples that the events alluded to were just about to take place, was used with the most solemn assurance that such was the fact. Our Saviour did not only declare in the most solemn manner that these things should take place in that generation, but he assured his disciples that there were some who heard him make the declaration who should not taste of death till the Son of Man should come, and when he came, this punishment was to be inflicted; and the righteous were to inherit the kingdom of heaven, and enter into life eternal.

To this Mr. Ray replied, that the generation spoken of by our Saviour did not mean an ordinary generation, but that it meant the continuation of Jewish posterity as a distinct people. In proof of this he produced the paraphrase of Dr. Adam Clark on the passage under consideration. *This generation shall not pass. This race, i. e. the Jews shall not cease from being a distinct people.*" He also produced Dr. C.'s notes on the phrase *everlasting punishment*—to show that Dr. C. believed that the punishment there spoken of was endless in its duration. Here Mr. Ray seemed to exult in his own imagination that he had obtained a complete victory in this argument, because his opinion was supported by the bare opinion of Dr. Adam Clark. As I have given a full refutation of Dr. Adam Clark's opinion on that subject, in my reply to his notes on the passage, I shall barely observe in reply to Mr. Ray's authority, i. e. Dr. Clark's *opinion* in support of his *assertion*, would as soon take Mr. Ray's opinion as that of Dr. Adam Clark, when it is mere matter of opinion. Mr. Ray takes Dr. Adam Clark's opinion as argument. Dr. Clark has no argument, his opinion without assigning any good reasons for it. As I admit and esteem Dr. Adam Clark as highly as I can, when he writes as a critic, it is necessary to observe that I draw a just distinction between his opinions, which are merely speculative, and his critical knowledge of the scriptures. And with those who do not believe in the infallibility of the

Adam Clark, it will not be deemed an unpardonable sin to differ in opinion with the Doctor. When Dr. Clark expresses this opinion, he expresses it as a mere matter of speculation; he does not pretend to have arrived at that opinion from his superior knowledge of the science of language, but from circumstances and things about which men who are far his inferiors in literature have as much right to know, and possess equally the means of knowing, as Dr. Adam Clark. His opinion is founded on the supposition that our Saviour was speaking of a state of things which should take place in another mode of existence. Suppose Dr. Adam Clark had understood our Saviour in this parable as speaking of the expulsion of the Jews from their former privileges, and the ingathering of the gentiles, would he have found any evidence of endless misery in the phrase "*everlasting punishment*"? By no means—for the Doctor himself declares the term *everlasting* is always to be taken in a limited sense, when applied to things which in their nature are such; so that the only thing necessary to convince the doctor that his opinion on that subject is erroneous, is to show him that the parable of the sheep and the goats referred exclusively to the present state of things. This I have proven to be the case in my reply to the doctor's notes; and I am perfectly willing that any man, who believes the Doctor's opinion to be correct, should offer a refutation of my arguments to the public, and show that I have not fairly refuted the opinion of Dr. Adam Clark on that subject. Till this is done, or at least attempted, I would advise the doctor's friends never to bring forward Dr. Adam Clark's *bare opinion* in the place of sober argument: for as highly as the people of this enlightened age esteem his literary character, they are not prepared to bow to his supposed infallibility, or adopt his speculative opinions without examination.

As to the Doctor's paraphrase on the 34th verse of the 24th chapter of Matthew, recited by Mr. Ray, it is one of the most remarkable instances of the undue and warping influence of preconceived opinions, that ever escaped the pen of so learned a writer. But, notwithstanding, if Mr. Ray had read the Doctor's note in full, it would have been decidedly against him, and proved the position I have taken on this parable to be correct. I shall therefore subjoin the Doctor's note in full. After Dr. Clark gives the paraphrase above recited, he makes the following remark:

But still it is literally true in reference to the destruction of

Jerusalem. John probably lived to see these things come to pass; compare Matthew xvi, 28, with John xxi, 22. And there were some Rabbies alive at the time Christ spake these words, who lived till the city was destroyed: viz: *Rabbi Simon*, who perished with the city. *Rabbi Zachanab ben jaccat*, who outlived it; *Rabbi Zadock*; *Rabbi Ismael*, and others. See Lightfoot."

Dr. Clark also admits, that the Greek word rendered *generation*, properly means the few years which preceded the destruction of Jerusalem, and that it was used in that sense by our Saviour; but he thinks it most proper not to limit it. Notwithstanding he has spent some time in proving that our Saviour's remarks "*in their outward and primary sense*," alluded to the dreadful calamities which were about to come on the Jewish people in that generation, and in the lifetime of John and those Rabbies who were alive when our Lord spoke the parable. Now, I would simply ask, where does Mr. Ray, Dr. Adam Clark, or any other man, find any shadow of evidence that these chapters are to be taken in any other sense than that *outward* and *primary* sense in which our Saviour spoke them?

9th. *On Mr. Ray's last half hour.* Mr. Ray, as he held the affirmative of the question in debate, had a right to close the same—but, according to all known and acknowledged rules of debate, he could only notice arguments already advanced—he was forbidden by every rule of fair & candid investigation, to bring forward any new argument, inasmuch as it is taking the advantage of the party holding the negative, to advance any new argument, when it is no longer his privilege to reply. However, Mr. Ray, contrary to all rules of decorum, and in violation of every principle of common politeness, and christian candor, instead of noticing my last argument, and concluding with a brief recapitulation of the arguments already advanced, when he arose to close the debate, gave notice to the honorable Judges, that he should not reply to my argument, but that he wished to read a manuscript containing a very important argument, which he had reserved for that purpose. Mr. Ray occupied the whole of his half hour, in reading this manuscript argument. The manuscript referred to in my letter to the "Rev. gentleman," and which, as I was informed, was furnished by the "Rev. gentleman."

This knock-down argument, as Mr. Ray called it, which he had reserved to bring up the seat,

sophistical metaphysical metamorphosis. Its whole strength consisted in changing the reasonings of the Universalists, into a false and deceptive view—by bringing more into the premises, from which Universalists draw their conclusions, than they admit belong to those premises. The Universalists contend that the doctrine of future and endless punishment, is at war with all our views of infinite goodness—and therefore, if the doctrine of future and endless punishment, should prove to be the truth, it would only prove that the Supreme Ruler of the universe was deficient in goodness. “Now,” says the “Rev.” Mr. Wiley, “the Universalists admit, and contend that sin is punished, and justly punished, in this life—and if the doctrine of future and endless punishment would prove that God is deficient in goodness, would it not follow from the mode of reasoning adopted by Universalists, that he is somewhat deficient in goodness, inasmuch as it is clearly admitted, that sin is punished in this life.” This is the bone and marrow of the “Rev.” Mr. Wiley’s master argument, which he is in the habit of using in his set discourses against Universalists, and with which he thought it proper to furnish the “Rev.” Mr. Ray for a kind of reserve fire after his enemy had laid down his arms, and by the consent of the parties placed in a situation in which he could not return the fire. This manoeuvre displayed that kind of heroism, generally manifested by these bold and intrepid advocates of endless vengeance. They are always ready to take every undue advantage in the investigation of the subject—it was a fine time to bring forward “*an important argument*” when it was decided by the judges, that there should be no further reply on my part. Mr. Ray would have been ashamed to have produced this *knock-down argument* of the “Rev.” Mr. Wiley’s, if he had not known that I was not at liberty to reply to the same. However, I am now at liberty to notice this cap-sheaf argument.

The Universalists contend that the doctrine of future and endless punishment, if true, would prove that God was deficient in goodness—and yet insist that the punishment of sin in this life is no evidence “*that God is somewhat deficient in goodness.*” As to the punishment of sin in this life, we insist it is *no* evidence of the goodness of God;—and if sin was not punished in this life, it would prove that God was *somewhat deficient in goodness.* This would clearly follow from the views entertained by Universalists, with regard to the nature and design of the punishment of sin: for Universalists believe

that the punishment of sin in this life, is designed and calculated to promote the ultimate good of the sufferer. But what good can result from the endless punishment of sinners? It cannot be of any benefit to those who suffer, or to any others—unless it be admitted that that good Being will take a pleasure in the endless miseries of the damned.

The only evidence we have of good beings is the manifestation of good dispositions in their designs toward others. It is a general rule in determining the goodness or badness of the disposition of any being, that it is right to produce pleasure, but wrong to produce pain. But this rule of judging has one exception—we never call in question the goodness of any person, who may inflict pain from motives of kindness, to the being on whom they may inflict it. Hence if a surgeon amputates a leg or an arm, we are not disposed to think him deficient in goodness, because he may inflict great pain in performing the operation:—we excuse the whole, on the necessity of the case, & approve the motives of kindness with which it is performed. But if we were to see the same act performed for the express purpose of rendering the sufferer miserable, from a mere disposition to avenge, how different would be our feelings and views, with regard to the individuals who performed the same operation—while we loved and esteemed the one, we would hate and despise the other. This will apply to the “Rev.” Allen Wiley’s boasted argument with full force. If the doctrine of future and endless punishment be true, it can only be inflicted from motives of vengeance, and not from motives of kindness to the unhappy victims. It is impossible that endless punishment could end in the good of the sufferer, seeing it is never to end. Therefore, it is a just and necessary conclusion, that the being that is capable of inflicting endless misery and wretchedness, is deficient in goodness. And if we may be allowed to judge of such a being, by the same rules by which we judge of the goodness or badness of other beings, we should not only say that such a being was deficient in goodness, but that the being who was thus disposed to inflict so much unnecessary pain, simply to glut a vengeful disposition, ought to be classed with the most infuriated demon, which the imagination could possibly conceive. But when we see pain inflicted from motives of kindness, we are not disposed to excuse and respect the person who inflicts it, but are willing to aid and assist him who inflicts it.

Now, if the Universalists are correct in their views of the nature & design of the punishment of sin, the Father of Mercies has not ordained any other punishment for his offending creatures, than what is necessary for their good; and consequently the punishment of sin is a corrective, and intended as a fatherly chastisement. How then can it be inferred, from our mode of reasoning, that if future and unmerciful punishment, would prove the being who is disposed to inflict it, deficient in goodness, that it would necessarily follow, that the being who is disposed to inflict corrective punishment from motives of kindness, must be somewhat deficient in goodness?

We will state a case for illustration—A. and B. are both the fathers of large families of children. The disposition of A. is such, that he is always inflicting the most severe and unnecessary pain on his offspring, merely to gratify a spirit of vengeance—and such is the character of his feelings, that he can never be affected with the groans and tears of his children. B. is so goodly disposed, that he never inflicts any unnecessary pain on his children, whom he loves dearly, yet he chastises them for their follies. A Universalist gives it as his opinion that A.'s conduct proves him deficient in goodness. The Rev. Mr. Ray and the Rev. Mr. Wiley both agree, to say, according to the views of this Universalist, it will follow that B. must also be *somewhat deficient in goodness*. This is precisely the logic used by these reverend gentlemen—a boy ten years old would blush to use it.

10th. *On the final salvation of all men.* It will be seen by the articles of debate, that two questions were to have been discussed—1st. The doctrine of future punishment—and 2nd. The final salvation of all men. Owing to the wild and loose manner, in which Mr. Ray led the debate, while he held the affirmative, the people were completely wearied out with his declamations, before we came to the second question. This appeared to be a matter of policy in Mr. Ray, to keep the main question out of sight as much as possible. Mr. Ray was no doubt convinced before he was through with the first question, that the foundation on which he had built his arguments, to establish the negative of the second question was completely swept from under him; for if you destroy the doctrine of future punishment, an Arminian divine has not the shadow of an argument, to offer against the salvation of the whole human family: they admit it was the purpose of God, in sending his Son into the world, to save the whole world. Hence

nothing but the supposition that the scriptures teach, that some men will not be saved, prevents an Arminian from being a Universalist. Mr. Ray, as he could not succeed in proving the endless damnation of any of the human family, found it would not do to take up the second question. On the Friday evening of the debate, I proposed to Mr. Ray, after the debate was adjourned to the next evening, to take up the second question for discussion. Mr. Ray frankly replied, "No, I have not proved a future judgment yet." An honest confession of Mr. Ray's—and had his friends been equally honest, they would have made the same concession after the debate, for he offered no new argument in favour of future punishment, except the manuscript argument of the Rev. Allen Wiley, as noticed above; the weakness of which every reader must see.

In closing my strictures, I shall barely take a view of the 2nd question proposed for discussion. The reader will bear it in mind, that the Arminians admit it was the design of God, in sending his Son into the world, to save the whole world. This being granted, it saves me the trouble of proving that fact. It is also admitted by Arminius himself, that when God was in the act of sending his Son into the world, with the benevolent design of saving the whole human family, he knew, to an individual, who would, and who would not be saved. Now I ask the enlightened reader, is it possible that God could design to save one soul which he knew would not be saved? Could God design to do a thing he knew would not be done? If God designed to save all men, he must have ordained such means, as, in his infinite wisdom, were sufficient to accomplish the design he had in view; consequently he knew whether the means would effect the end of his design or not. And to say the God of infinite wisdom, would be busy in ordaining means, with a design to accomplish an end which he knew at the same time would never be accomplished, is at once to impute the greatest folly and madness, to the God of wisdom. To say that the Almighty could not provide means, whereby all men should be saved, is at once denying his infinite wisdom and power; to say he could have formed and executed such a plan of universal salvation, but would not—in to manifest his goodness and sincerity. In either case you would attribute unbecoming to him. What God designs to do, is certain to be done. A design formed under the influence of unerring wisdom, never fails in so much as the certainty of the end.

known to infinite wisdom, at the time the design is entered into: and if it be known to infinite wisdom, that the end in view will not be accomplished by the means contemplated, it would be absurd to suppose he could form *a design* to do any one thing whatever, by the use of means, which he knew would not accomplish the end in view. Hence it follows, if God designed the salvation of the whole human family, it was because he knew the means he intended to use in accomplishing the end would effect it. It is no objection to this argument, to say, that the means which God ordained, are sufficient, if men will make a proper use of them; for the argument supposes God knew who would make a right use of the means, and who would not; and under the influence of a perfect knowledge of this fact, he could not design to save one soul less or more, than he knew would make that saving use of the only means, by which he intended to save them. Thus we see, from the very nature and fitness of things, and from the character of infinite wisdom, that no contingencies whatever can affect the purposes of Almighty God: therefore, the foundation of Arminianism,—that “*God designed to save all men on certain conditions,*” is built on the sand—and whenever the flood-gates of truth are hoisted, this sandy foundation is swept from under this imaginary castle, and the whole edifice is tumbled into the dust, while its tenants are left to take refuge under the banner of John Calvin, or submit to Universalism:

To show the reader that this is not only the doctrine of reason, but also a doctrine of the book, I will call his attention to a few passages of the same. St. Paul, in speaking of the salvation of the world, says, it was “According to the eternal purpose, which he purposed in Christ Jesus our Lord.”—See Eph. iii. 11.* Thus we see it was the eternal purpose of God that *the world* should be saved. And in the first chapter of this epistle, he informs us, that God, in conducting this purpose, “works all things *according to the counsel of his own will.*” Now, if it was the purpose of God that all should be saved, and he works all things *according* to that purpose, does it not follow, incontrovertibly, that all men will be saved?—This passage is so important, I will transcribe the whole:—“According as he hath chosen us in him before the foundation of the world, that he should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace

wherein he hath made us acceptable in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Ephesians i. 4, 5, 6, 7, 8, 9, 10, 11. Now, if God did ordain that all men should be holy, and this was his eternal purpose in Christ Jesus our Lord; and that he does work all things according to that eternal purpose; does it not clearly follow, "that in the dispensation of the fulness of times," all thing in heaven and on earth, all men and angels, will be holy? Hence, if all men are not made holy in this life, they will be made holy in the life to come. And this is fully declared by the same apostle: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians, xv. 19, 20, 21, 22. Here we see that the gospel sets forth a hope in the life to come, which will better the conditions of men: and this blessing comes to us through Christ, and is to be effected in the resurrection of the dead, at which time *all* who have died in Adam are to be made alive in Christ. That the condition of all men will be bettered in the resurrection of the dead, will appear from the fact that the resurrection of the dead is mentioned as a blessing secured to us by the death and resurrection of Jesus Christ. And if the resurrection should place any part of mankind in that awful condition, which some suppose it will, the death and resurrection of Jesus Christ will be an endless curse to that part of the human family. Would it not be infinitely better that all men should sleep in endless death, than to be raised to such an awful state of things? Where is there a Christian who would not rather lose his existence, than to be raised from the dead to witness such a state of things, which would tell us will exist as long as God himself exists? If then we have hope we have in Christ, in the life to come, as Christians.

part of our fellow beings will be happy, and the rest endlessly miserable, of all hopes, it is the most miserable! But St. Paul tells us, that the dead, not **A PART** of the dead, shall be raised incorruptible, immortal, and in glory; and that all shall sing the song of victory:—"So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—See 1 Corinthians, chap. xv. 42 to 57.

It is impossible for any one to read the 15th chapter of Paul's first epistle to the Corinthians, free from the prejudices of education, and not see that St. Paul believed, that in the resurrection of the dead, all would be made holy and happy. He declares, *all* shall be changed—all made alive in Christ—raised incorruptible, immortal, and in glory. Now, is it consistent with the purposes of divine goodness, that the Saviour of sinners should come into this world, suffer and die, and rise from the dead, to raise men from a state of death to a state in which they could neither suffer, nor cause others to suffer.

and so change and constitute their nature as to render them capable of inexpressible and never ending misery, for the sole purpose of glutting a vengeful disposition, which is supposed to exist in the mind of the friend of sinners--the God of tender mercies--the Father of the spirits of all flesh? Does not the scriptures represent to us, that it was the tender mercies of our Heavenly Father, that caused him to send his Son into the world to die for sinners? And if he knew that such awful consequences would be the result of that act, may it not be said that his *tender mercies* are like those of the wicked--*cruel*? Or if the God of tender mercies acted under the influence of the most friendly feelings towards sinners, in sending his Son into the world to save them; and if, after all the exertions of divine goodness, some will not be saved, would it comport with our most noble views of the excellency of his character, to suppose the *tender mercies* of our Heavenly Father would be changed into a spirit of vengeance, transcending that of a demon; so that he should delight to hate, and render as miserable as possible, those sinners whom he once loved and pitied? If we may judge of the purposes of God from the character given him in the scriptures, we may safely infer from his immutability, that if it was once his purpose to do sinners good and not evil, he will always have the same gracious purpose in view:--hence it follows that the purpose of God in raising sinners from the dead, is to better their condition, and not to make it infinitely worse:--"Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven."--Matt. xxii. 29, 30. Luke says, "Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Here our Saviour declares, that to be the children of the resurrection will make us the children of God, and equal with the angels of God in heaven.

The heresy of St. Paul, for which he was accused of the Jews, before Felix, the Governor, consisted in believing that in the resurrection of the dead, the condition of the unjust, as well as the just, would be bettered.--"But this I confess unto thee, that after the way which they call heresy; so worship I the God of my fathers, believing all things which are written in the law and in the prophets: . And have hope towards God, which they themselves also allow, That there shall be a resurrection

resurrection of the dead, both of the just and unjust."--Acts xxiv. 14, 15. Here we see that St. Paul's hope towards God was, that there would be a resurrection of the unjust as well as the just.--The difference between his faith and that of his accusers, was simply this: his enemies *allowed*, that the unjust would be raised as well as the just--and St. Paul hoped it would be the case. The accusers of the great apostle of the Gentiles did not *hope* for the resurrection of the unjust, although they expected it would take place. This shows that those who accused the apostle of heresy before the governor, were truly orthodox in their faith, with regard to the resurrection of the unjust--they did not expect that the unjust were to be bettered in their condition in the resurrection, while St. Paul hoped that they would. If the apostle did not expect that even the unjust would be bettered in their condition by the resurrection, how could he *hope* that they would be raised? Is it possible that St. Paul could hope for the resurrection of the unjust, if he entertained the same views, with regard to the resurrection of the wicked, as is entertained by our orthodox brethren? How could any pious christian *hope* for such a scene of horror and desperation, as is presented to us in the views of our orthodox brethren, with regard to the resurrection of the unjust? It is impossible to hope for any thing which we do not desire.--Hope is built on desire and expectation. These are the two pillars on which it stands--remove either, and hope must fall! Now, is there any christian in God's universe, that desires to see any portion of his fellow creatures raised to suffer the vengeance of endless burning? Not impossible! Therefore, St. Paul did not expect that the unjust would be raised up to such a state of endless suffering--if he had, he could not have hoped for it.

It will no doubt be objected, that the scriptures teach that some are to come forth to the resurrection of damnation. I answer, the scriptures do not teach that any are to come forth to damnation at the general resurrection of the dead. But precisely to the contrary--all shall be made alive in Christ--*all* are to be changed--raised incorruptible, immortal, and in glory. The resurrection of damnation is only mentioned once in the New Testament: John. 29. And our Saviour declared that the hour was *then coming*, when that resurrection should take place. By comparing the 28th and 29th verses of this chapter with Daniel xii. 1, 2, the reader will find that our Saviour was speaking with reference to Daniel's resurrection,

which was to take place at the time Michael the Prince was to stand up for the people of Israel, when there was to be a time of trouble, such as never had been from the foundation of the world, unto that time. Our Saviour referred to this prophecy of Daniel, and applied it to that state of condemnation which was to come on the Jewish nation, at the time when the Roman army was to besiege Jerusalem. See Matthew xxiv. 15 to 21, and Mark xiii. 14 to 19. Now, if it be admitted that Jesus Christ was correct in his application to the prophecy of Daniel, the resurrection to damnation has long since taken place; and nothing more was intended by that resurrection than the moral and political condition in which the Jewish nation was placed, by rejecting the Messiah. Our Saviour represented them as being dead, and compared them to whited sepulchres: but by his ministry their hypocrisy was exposed; they were brought forth from their graves, and stood condemned before the Son of Man, by that word which he said should judge them in that day. Any other construction of our Lord's remarks on the *resurrection to damnation*, would involve a contradiction in his ministry. If we are to understand him as teaching that *all* who have done *evil*, in the general resurrection of the dead, are to be raised to damnation, how are we to reconcile it with the doctrine he taught the Sadducees? He taught them that in the resurrection of the dead, they were to be *as the angels in heaven*. He makes no distinction with regard to characters, but speaks of *the dead* in general terms. One of the evangelists says, that he declared, that all who attained to that world, and the resurrection, should be equal to the angels in heaven. Now, as our brethren in the opposition believe that all will attain to that world and the resurrection, it follows that either they are, or our Saviour was mistaken with regard to the resurrection. I leave it with the reader to judge where the mistake lies.

A REPLY TO DR. ADAM CLARK'S NOTES

ON THE PHRASE

EVERLASTING PUNISHMENT.

THE following extract is from the "Western Star," a political paper printed at Lebanon, Ohio; and inserted in that paper, we presume, as an *indirect* answer to a reference we make to Dr. Adam Clark's definition of the words hell, and hell-fire, in our public discourse delivered in Lebanon a short time before the said extract made its appearance. Our first reference was to the remarks of the celebrated doctor, in his notes on Mat. v. 12. "*Shall be in danger of hell-fire*—shall be liable to the hell of fire." "Our Lord here alludes," says Dr. Clark, "to the valley of the son of Hinnom—*Ghi Hinnom*. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch: a particular place in this valley was called Tophat, *i. e.* firestove, in which some suppose they burnt the children alive to the above idol." Our next reference was to the doctor's notes on Mat. xi. 23, where he makes the following remarks: "*Shall be brought down to hell*.—The original word is *hades*—the invisible receptacle, or mansion of the dead; answering to *Sheol* in Hebrew. The word *hell*, used in the common translation, conveys, now, an improper meaning of the original word; because hell is used, *now*, to signify the place of the damned. But as the word hell came from the Anglo-Saxon *halen*, to cover or hide, hence the tiling, or slating of a house, is called, in some parts of England, particularly in Cornwall, *helling* to this day; and the covering of books, in Lancashire, by the same name; so the literal import of the original word was formerly well expressed by it." We did not make this appeal to the doctor's notes to prove that he was a Universalist, or that he denied the doctrine of *endless* punishment: this we well knew was not the case. The sole object of the appeal was to show, that, according to the learned doctor's exposition of the original words, *sheol*, *hades*, and *gehenna*, which are

rendered *hell*, by the translators, and also his etymological remarks on the word *hell*, go to prove that there is no word in the Hebrew, Greek, or English language, expressive of any such a place of future punishment, as the doctor, and other orthodox divines, so gravely talk of. We frequently hear these learned gentlemen talk about "the place of the damned," and of "damned spirits;" and yet they all tell us that *Sheol* and *Hades*, both mean, in their proper language, the grave, or the state of the dead in general, whether good or bad; and that *Gehenna*, sometimes rendered *hell*, means the valley of the son of Hinnom, near Jerusalem; and that *hell* itself means nothing more than to cover or to hide. Now we would ask these "rev." gentlemen, if there be such a *place* as that of "damned spirits," what is its proper name? Or is the place so sacred that it is not to be named? If it is not thus sacred, we would be glad if some of those gentlemen of "sound learning and criticism," who talk as gravely about *the place* as if they knew its geographical position, would give it a *name*, that hereafter they may talk of "the *place* of damned spirits" with less confusion than they have heretofore done. We think it devolves on the advocates of endless punishment to prove there is such a *place*, before they talk with such confidence about its *endless duration*. But, admitting it is the case, that there is not a *noun* in all the known languages expressive of this *nameless place* of "damned spirits," and that it can only be talked of by borrowed names, which are the proper signs of *other* ideas; does it follow as a matter of course, that *spirits* once *damned*, are *endlessly damned*? or has Dr. Clark been more successful in finding words to express the endless punishment of his "damned spirits," than he was in finding a *name* for their *place* of punishment? We will now attend to the extract, and see whether or not this be the case.

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"Extract from Dr. Clark's Commentaries."

"And these shall go away into everlasting punishment." Matthew, xxy. 47. "No appeal, no remedy to all eternity. No end to the punishment of those whose *sin* is impenitent. Manifest in them an eternal *will* and *desire* to sin. By *display* in a *scattered* opposition to God, they cast themselves into a *possibility* of continuing in an *eternal* aversion from him."

"Some are of opinion that this punishment will last for ever."

end: this is as likely as that the glory of the righteous shall have an *end*: for the same word is used to express the *duration* of the punishment; as is used to express the *duration* of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken here in its proper, grammatical sense, *continued being*, NEVER ENDING."

The doctor has certainly been very successful in getting hold of a great *number* of words expressive of endless duration, but it is a matter of serious question, whether "sound learning and criticism" will suffer them to be enlisted into his cause. "No appeal—no remedy to all eternity! No end to the punishment—eternal—*continued being*—NEVER ENDING!" But what *proof* does the learned doctor offer his readers for these unqualified assertions? why, his bare *ipse dixit*! He displays none of that profound learning, and critical knowledge, which characterizes him in most of his writings.

"But some are of opinion this punishment will have an end!" Oh! what presumption! what impudence! Some men have taken the liberty to set up an opinion in opposition to the *opinion* of Dr. Adam Clark, who has "seen the best things that have been written in favor of the redemption of damned spirits; but *he* never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge!" Oh! ye pigmies and lilliputians in divinity! Hide your impertinent heads, and never dare to think, without the leave of the doctor!

But has the doctor no reasons to assign for his opinion? Yes: he has advanced one solitary reason why *he* believes the punishment of "*damned spirits*" will never have an end. "The original word is certainly to be taken *here*, in its proper, grammatical sense; *continued being*—NEVER ENDING." But why did not Dr. Clark tell us what the original word was, and what it meant in the original language? Then we might have felt the force of his remarks, and not have been left to the necessity of depending, altogether, on the doctor's *opinion*, in a matter so solemn and important, as that under consideration. Whenever the original text has been decidedly in favor of the doctor's peculiar tenets, he has not failed to display his critical

knowledge in the learned languages, to show that such is the fact. But in this solemn and important case, and one he admits to be controverted, he contents himself with barely saying, "the original word is certainly to be taken *here*, in its proper, grammatical sense—*continued being*—never ending." This is fairly admitting that the original word does not always mean continued being—neverending; but that it sometimes has a *limited* meaning. And if the word in the original, has sometimes a *limited* meaning, why not have a limited meaning when applied to the punishment of sin? and why not have that meaning in the text?

"Some are of opinion that *this* punishment *will* have an end." Yes—and we profess to be of that opinion: and, notwithstanding the celebrated doctor's opinion to the contrary, we shall attempt to show that there is nothing, in his favorite text, which contradicts that opinion, although *he* has never seen an attempt of this kind, "but what sound learning and criticism should be ashamed to acknowledge." We feel no kind of diffidence in making the attempt, as our appeal is to an enlightened public, and not to the umpirage of a British bishop. How did Dr. Clark know that he had "seen the best things that have been written" in favor of the final salvation of all men, unless he had seen *every thing* that has been written on that side of the question? This we presume he has not done, or he would not have talked so gravely about "damned spirits," the very existence of which, we believe, every well informed Universalist deny. But, waving this for the present, we shall attend to the doctor's strong hold, *i. e.* the meaning of the original word rendered everlasting in the text. The word in the Greek is *aionios*, which is nothing more nor less than the adjective of *aion*. *Aion* is a compound of two words, *aei*, always, and *on*, being—which is interpreted by Parkhurst, and others, "*always being*." Yet Parkhurst says, "It denotes duration, or continuation of time, but with great variety." He allows that *aei*, always, signifies "*ever*, in a restrained sense, that is, at some stated times—very frequently—continually." "It is universally allowed, by all competent judges, (says Balfour,) that *aion* and *aionios* are frequently used to express a *limited* duration of time." A learned inquiry into the proper meaning of these two Greek words, has been an endless source of litigation among the most profound linguists. There are none of the learned, however, who contend that these words necessarily mean *endless existence*, or

a proper eternity. It is a matter of question, whether these words are ever made use of, in the scriptures, to signify a proper eternity. The most common opinion is, that their meaning depends upon the circumstances and things to which they are applied, and that they only mean a proper eternity when applied to things which are eternal in their nature: and always have a limited meaning when applied to things which have a limited existence. This is the opinion of Dr. Adam Clark, and many others. "Most Lexicon writers, (says Bal-four,) assert that *aion*, and the adjective *aionios*, are used to express an endless duration of time, though all of them admit that they are also used to express a limited period." But whatever authority Lexicographers may have, or ought to have in determining the proper ideas to be attached to certain scriptural words, it is well known that their authority has often been disputed, as to the proper signification attached to certain words in scripture usage. And there is no case, in our opinion, where this exception can be taken with more propriety, than in the case of these two Greek words. *Aion* occurs one hundred and seventeen times in the scriptures, and its adjective, *aionios*, sixty nine times: and we think that on a critical examination of these one hundred and eighty six passages in the sacred writings, it will not be found that these words are made use of, even once, to signify a proper eternity. Both these words are frequently used in the plural number—we read of the beginning, and end of the *aions*, and *aion of aions*; and it would be absurd in the extreme to talk of the beginning, and the end of the *eternities*—or the *eternity of eternities*: and, as absurd as all this would seem, it would be the correct reading of the scriptures, if *aion* and *aionios* are words by which a proper eternity is to be expressed. It is true, these words are applied to things, which, in their nature, are eternal; but they are not so applied to express their eternal existence; neither is such application of the words any proof that they are the signs of a proper eternity. We often apply weight, smoothness, condensity, color, and substance, to a ball, without ever thinking that either of these words convey the idea of roundness. However, as this is a question warmly contested by our brethren in the opposition, and one that would require a labored investigation (and having nothing to fear from our opponents, by meeting them on their own ground, we will admit, for the sake of argument, that *aionios* does mean a proper eternity, when applied to things that are eternal in their nature).

—and that it has a limited meaning in all other applications. To show that this is the ground which our opposers occupy, we will produce a few authorities from their own side of the house, before we proceed to the arguments. We have already seen that the celebrated Parkhurst, who believed in the endless punishment of “damned spirits,” as well as the celebrated Dr. Clark, says that “*aion* denotes duration or continuation of time, but with *great variety*.” He also tells us “it seems to be much more frequently used for an indefinite, than for an infinite time.” And in his Greek lexicon, on the word *aion* and *aionios*, he says that, “the Hebrew *olim* answers as the corresponding word for these two words in the Greek of the seventy, which words,” says he, “denote time hidden from man, whether definite or indefinite, whether past or future.” Ewing says, “it denotes time finite or infinite.” Professor Stuart, in his letters to Dr. Miller, page 128, says, “the words *kedesh* and *od*, rendered by Turritine, eternity, are like the Greek *aion*, that also signifies any thing ancient, which has endured, or is to endure for a long period. The question when these words are to have the sense of ancient or very old, is always to be determined by the nature of the case, *i. e.* by the context.” Taylor, in his Hebrew concordance, on the word *olim*, which is the corresponding word in the Hebrew for the Greek *aion* and *aionios*, says, “The word is applied to time, and signifieth a duration which is concealed—as being of an unknown or great length, with respect either to time past or to come.” Dr. Clark, of Edinburgh, in his reply to Seidgvaulk, the German universalist, says—“who does not know, as well as Mr. Seidgvaulk, that the Greek *aions* are periodical eternities—and that they are often applied to things of a finite nature—but when *aionios* is applied to eternal things, it means a proper eternity?”

It would swell our remarks beyond their proper limits, to produce all the authorities from their own learned criticisms, to show that it is universally allowed by men of “sound learning and criticism,” that *aion* and *aionios*, are often applied to things of a *limited* existence. We will add two more of our learned critics to the list, and show that Dr. A. Clark is among the rest—(and surely “sound learning and criticism” should not be ashamed to acknowledge” him.) Chandler, and Chandler knight, both agree that the Greek word *aion*, and the Latin *ævum*, which corresponds to it, signify the life of a man, by an easy figure, the manner of a man’s living.

says Dr. Adam Clark, "in all languages, have, in process of time, deviated from their original acceptations; and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *olim*, and the Greek *aion*; they have been both used to express a limited time, but in general, a time, the limits of which are unknown. Hence the words, when applied to things, which from their nature must have a limited duration, are properly to be understood in this sense."—See Dr. Clark's notes on Gen. xxi. 33. Thus we see from the authorities already cited, (and Dr. Clark among the rest,) whenever *aion* and *aionios* are applied to things, which from their nature have a limited existence, the words necessarily have a limited meaning; consequently the word *aionios*, rendered everlasting, has not the shadow of evidence in the determination of the fact, whether the punishment spoken of be endless or not. This fact depends upon its own *eternal nature*; and the way, the only way, to arrive at the knowledge of this fact, (say our authorities,) "is by the nature of the case, i. e. by the context." Now, if we should be able to show, from the context, that the punishment there spoken of, from the very nature of the case, was of a temporal character, it must be admitted that we have gained the argument, by such a process of reasoning as "sound learning and criticism should *not* be ashamed to acknowledge."—At any rate, we should submit our arguments to men of "sound learning and criticism;" and if we should fail in the attempt, it will devolve on our opposing brethren to point out the fallacy of our arguments.

We shall now attempt to show, that the punishment spoken of in the text, was a punishment which our Lord himself declared should take place in the same generation in which he preached the gospel, in the land of Judea, and in the lifetime of some of his disciples. In entering upon this question, we would remind our readers, that the division of the scriptures into chapters and verses, which is a work of not very ancient date, has occasioned no little confusion, in a number of instances, with respect to the connexion of ideas which ought to exist throughout the conversation or discourse. Many readers are in the habit of considering each chapter as a disjunctive subject, without paying any attention to the relation it may have to the preceding or succeeding chapters. The xxvth chap. of Matt. has generally been explained in this disjunctive manner. But a careful attention to the subject will con-

vince any unprejudiced person, that there is a striking relation between the xxiii, xxiv, and xxvth chapters of Matthew; and that the everlasting or *aionion* punishment, mentioned in the 46th verse of the xxivth chapter, is the very same punishment as threatened by our Saviour to the Jews, in the 23d chapter, and explained to his disciples in the 24th. In the 23d chap. he addresses himself to the multitude, among whom, it appears, were many of the rulers of the Jews, particularly of the scribes and pharisees. In this discourse he often cries out, wo! unto you scribes and pharisees! He points out their hypocrisy—calls them serpents, a generation of vipers; and asks, “how can ye escape the damnation of hell?” And then declares that all the judgments of God, reserved in store, from the blood of righteous Abel, to the blood of Zechariah, whom they slew between the temple and the altar, should come upon that generation! He then laments over Jerusalem, as being the seat of vengeance, declares that their house, *i. e. their temple, house of worship*, should be left *desolate*: and immediately, as if to signify, that God had forsaken its worshippers, and that the place was devoted to a curse, he departed the temple with this declaration—“Verily I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that comes in the name of the Lord.” And when he had departed from the temple, his disciples came to him to show him the building of the temple; not that the scenery was new to him, but to remind him of the impossibility of what he had just remarked of the temple; that such an august place of worship, where there had always been so much pomp and parade, should “be *desolate*.” “And Jesus said unto them, see ye not all things? Verily I say unto you, there shall not be left here one stone upon another which shall not be thrown down.” And as he sat upon the Mount of Olives, the disciples came to him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” He prefaces his answer by charging his disciples not to let no man deceive them, respecting the day of his coming; and throughout his remarks, he speaks of the event as at hand; and in the 34th verse of the 24th chapter, “Verily I say unto you, this generation shall not pass, till all these things be fulfilled.” And after pointing out the awful punishment that should come upon the Jews in that generation, he gives charge to his disciples to take heed, as being liable to the same punishment; and in the 35th verse,

"therefore, be *ye also ready*. for in such an hour as ye think not, the Son of man *cometh*." He then represents his disciples as servants, appointed over his house, (the church or kingdom of God,) to take charge till he did *come*; and promises to reward their faithfulness at his coming. But the unfaithful servant was to be cut asunder, and have his portion with hypocrites in the *damnation of hell*, (or *judgment of gehenna*.) mentioned in the 23d chapter, which is here represented by "*weeping and gnashing of teeth*." The division of the twenty-fourth and twenty-fifth chapters, abruptly breaks in upon the connexion of ideas in our Lord's discourse; and by uniting these two chapters, we have a full view of the subject. That these two chapters make but one discourse, is evident, from the introduction of the 25th. "Then shall the kingdom of heaven be likened unto ten virgins." When shall the kingdom of heaven be likened unto ten virgins? Why, when the Son of man shall come. The first paragraph of the 24th chapter, is an illustration of the coming of the Son of man, under the character of a bride-groom. The second paragraph illustrates his coming, by the parable of the talents. In the third paragraph we have the parable of the sheep and the goats. In this parable it is said that when the Son of man comes, he shall separate them as a shepherd does his flock. Then, at that time, "these shall go away into everlasting, or aionion punishment."

The christian world have been in the practice of applying this event to a general judgment, which they suppose is to take place subsequent to the general resurrection of the dead. No construction of scripture has been more absurd, or has ever done greater violence to scripture language, and common sense, than this construction has done. And although it may have the sanction of Dr. Adam Clark, and many other learned and eminent divines, it can never be supported by any just rule of bible criticism whatever.

We will now attend to the evidence in favor of the position we have taken, i. e. that the punishment spoken of in the text was of a temporal character, and actually took place in the apostolic age of the church. If the question be asked, "When shall these go away into everlasting, or aionion, punishment?" The answer is at hand; when the Son of man shall come. And if it be asked, when was the Son of man to come? we answer, in that generation, and in the lifetime of some of his disciples. The coming of the Son of man, or the time of his

coming, is the only question that concerns the present argument, as this punishment was to take place at that time. We will now call the attention of the reader to the question propounded by the disciples to our Saviour, Matthew, xxiv, 3. "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" As many are of opinion that the "*end of the world*," here spoken of, means a *future judgment*, they take it for granted that *that* event was embraced in the question propounded to our Lord by his disciples, and consequently look for a *future judgment* to be brought into view in his answer. This opinion, however, is supported entirely by a false translation of the Greek text: the Greek phrase here translated "*the end of the world*," is *sunteleia tou aionos*, and is rendered by R. and M. Willan, in their united gospel, "*the conclusion of the present system of the world*." Dr. Campbell renders it "*the conclusion of this state*;" and both Wakefield and Macknight, "*the end of the age*." "Indeed, all the critics and commentators which I have ever seen," says Balfour, "allow that this phrase means the end of the Jewish age, or dispensation. The whole discourse in which it occurs, shows that this is a correct view of the expression:" 2d Balfour, p. 274. But let the end of the world, here spoken of, mean what it may, our Lord declares, in the most unqualified terms, that it should take place in that generation. And if the end of the world here spoken of, means the end of the Jewish dispensation, the difficulty is at once removed; for the *end* of the Jewish dispensation did take place in that generation, as did also the *coming* of the Son of man in his gospel kingdom. And in that generation the Jews were separated from the kingdom of God, and abandoned to everlasting, or *aionion*, punishment. But now for the proof that the coming of the Son of man, with which all these things have an immediate relation, did take place in that generation, and in the lifetime of some of his disciples. See Matthew xxiv, 29—35; after pointing out the awful punishment that should come upon the Jews, at the destruction of their city and temple, he says—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the Son of man in heaven: and *then* shall all the tribes of the earth mourn, and they shall see the Son of man in the clouds of heaven, with power and great glory."

he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Whatever construction may be put upon the pomp and grandeur that is here said to attend the coming of the Son of man, the question with respect to the time of his coming is forever put to rest, if any authority is to be attached to his own declarations. Mark has recorded the same declaration, chapter xiii, 24—31. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree: when her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily, I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words they shall not pass away." See also Luke xxi, 24—36: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea, and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable, behold, the fig tree, and all the trees; when they now shoot forth, ye see and know of yourselves, that summer is now nigh at hand. So likewise ye, when ye see these things

come to pass, know ye that the kingdom of God is at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." That the coming of the Son of man was to take place in that generation, and in the lifetime of some of his disciples, is still more evident from the following passages of scripture, to wit: Matthew xvi, 27, 28. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." Mark viii, 38—ix, 1, "Whosoever therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels. And he said unto them, verily I say unto you, that there be some of them that stand here, who shall not taste of death till they see the kingdom of God come with power." See also Luke ix, 26, 27, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." This coming of the Son of man in his kingdom, was often spoken of by our Saviour in his lifetime, and he always spoke of it as an event near at hand; and after his resurrection, and in his last interview with his disciples, before his ascension, he again reminded them of his coming, and plainly intimates that John, the beloved disciple, was one that should not taste death till he COME. See John xxi, 21—23, "Peter seeing him saith unto Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying about among his brethren, that that disciple should not die; yet Jesus saith unto him, he shall not die, but, if I will that he tarry

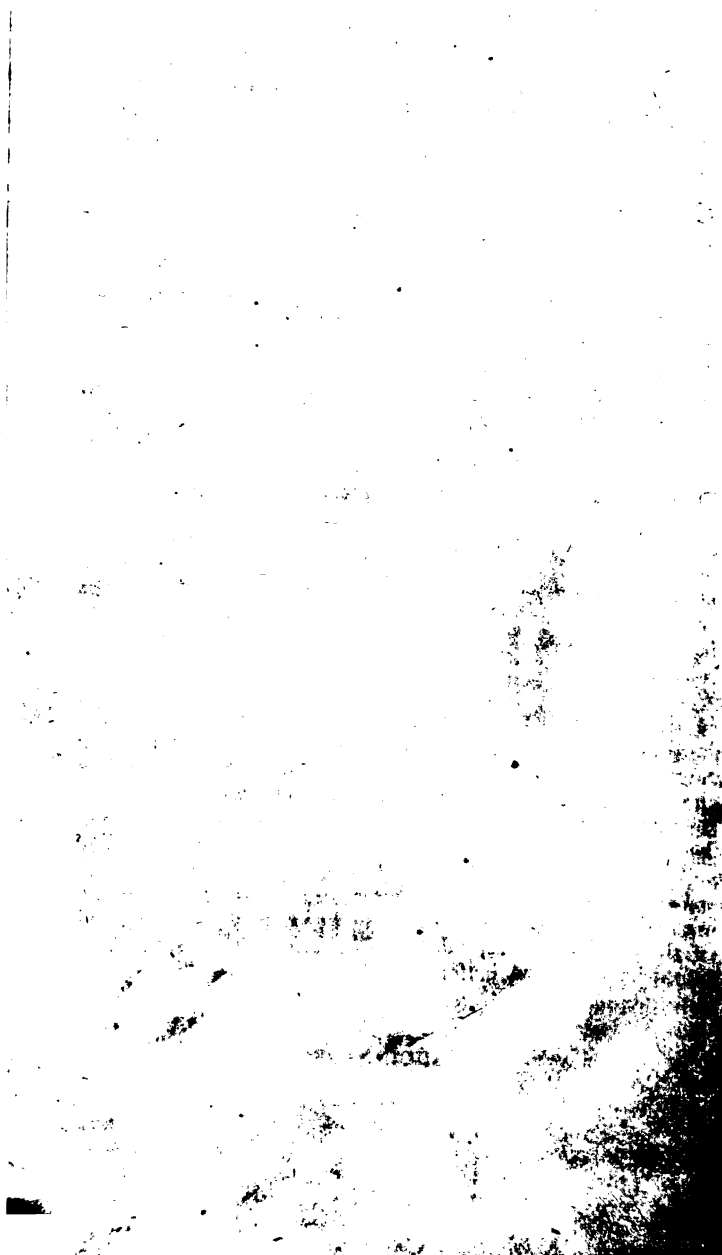
come, what is that to thee?" And according to ecclesiastical history, John, (and no doubt many others) who heard our Saviour's solemn and repeated declarations respecting his coming, *did not taste death* till after the destruction of Jerusalem—he lived to see the *end of the world*, (the Jewish age or dispensation,) and *the coming of the Son of man in his kingdom*, or gospel dispensation—and was a living witness of the everlasting, *aionion*, punishment of the Jewish church, which at *that time* was separated from the kingdom of God, and "cast into outer darkness;" the wrath of God came upon them to the utmost, and they have ever since been, and still continue to be, an example of divine vengeance. Their punishment has been, strictly and literally, *aionios*, i. e. for *ages*, or *many generations*. And when we advert to the history of *that* generation, as given by Josephus and others, we see nothing in the expressions of our Saviour, but what can have ample scope in the literal history of the times. Setting aside the many long and bloody wars that raged throughout all Judea, there perished, by sword and famine, at the siege of Jerusalem, by Titus, 1,100,000 Jews. In the course of the war, 97,000 were made captives. Some of these were reserved for the emperor's triumph, and for the purpose of being exposed to wild beasts in the amphitheatres; the rest, with their children, were sold as slaves into Egypt, and other countries. There were no less than 600,000 dead bodies carried out of the city, and suffered to lie unburied, and become meat for the fowls of heaven. And tender females were reduced to the necessity of sodding and eating their own offspring! Surely "these be the days of vengeance, that all things which are written may be fulfilled."

Thus we have seen, by incontestible evidence, that the coming of the Son of man in his kingdom, was an event that was to take place in that generation, and in the lifetime of some of his disciples. It is admitted by Mr. Wesley, that the primitive Christians expected the coming of the Son of man in their day, and that the disciples understood him in that sense. And indeed we are at a loss to see how they could understand him in any other sense. We find it on record, in three of the evangelists, that "*all these things*" were to be fulfilled in *that* generation; and we are told by the same evangelists, that our Saviour did declare, in the most solemn manner, that there were some who heard him make the declaration, that should not taste death till he did come in his king-

dom; and even after his resurrection, intimated in plain terms, that John, for one, should not taste death till he had *come*. And when he did come this punishment was to be inflicted! How it is possible for enlightened divines, in the face of this evidence, to carry this punishment into a world of "*damaed spirits*," is, to us, unaccountable. And it is still more astonishing, that a man of Dr. Adam Clark's information, should never have seen any thing on this side of the question, "but what sound learning and criticism should be ashamed to acknowledge." But once more; the doctor tells us that "the same *word* is used to express the *duration* of the punishment, as is used to express the *duration* of the state of glory;" and from this fact, he infers, that it is just as likely that one should come to an end as the other. That this argument should be resorted to, by the ignorant and vulgar, is nothing strange; but that a man of doctor Clark's abilities, who admits, as the reader has already seen, that the word is equally applicable to things of a limited and infinite existence, is passing strange. But we deny both the doctor's premises and his conclusions. By a state of glory, it appears, the doctor means a state of future bliss. He ought to have known that neither the kingdom spoken of in the parable of the sheep and goats, nor the *life eternal*, means the kingdom of glory, or future bliss; but that it is simply the kingdom of heaven that had come nigh unto the Jews, in our Saviour's day; that is, the gospel kingdom, or dispensation. Admitting the doctor's premises to be true, his conclusions do not follow, himself being the judge for he has already decided, that the word is often applied to things of a *limited* existence. But as we hold ourselves in readiness to turn every stone the doctor's friends will point out, that lays in our way; we will admit his premises, and try the application of his argument, merely to accommodate his friends, and show that we do not mean to shrink from investigation. For instance, the same *word* is applied to God and his throne, to the covenant of circumcision, the Levitical priesthood, and the land of Canaan, as an everlasting possession to the Jews. "Some were of opinion, in the latter age of the church, that this *everlasting* priesthood, and *everlasting* covenant of circumcision, would have *perished*," and Paul for one. Suppose some eminent Jewish teacher, risen up against St. Paul's opinion, and delivered with as much gravity as Dr. Clark has done in a similar case, it was as likely that God and his throne should come to an end.

as that the covenant of circumcision and the Levitical priesthood would, as the same word is made use of to express the duration of both. "I have seen the best things that have been written in favor of the final" abolishment of the covenant of circumcision, and the Levitical priesthood, (Paul's epistle to the Hebrews not excepted,) "but I have never seen an argument against that doctrine, drawn from these verses, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken *here* in its proper, grammatical sense, *continued being*, NEVER ENDING." Thus the reader may plainly see, that an enlightened Jew, by this simple and very reasonable argument, with the assistance of Dr. Clark's logic, could have put to silence Paul the babbler, and all his coadjutors; and even carry into the world of spirits their everlasting priesthood, their beloved circumcision, their celebrated land of Palestine, for an *everlasting possession*; their bond men and bond women, *servants forever*. QUERY: would the "*damméd spirits*," of the rebellious Israelites have any right of possession among their brethren? Could they not plead the proper, grammatical sense" of the original word by which the *duration* of the possession was established in the *everlasting* covenant? What a valuable argument this would have been to the descendants of Abraham, if true! And why not be as true in the mouth of a Jew, as an Englishman? The only difference is, one is the celebrated Dr. Adam Clark, of the city of London, and the other a Jewish Rabbi, of the land of Palestine. The doctor's boasted argument appears now in its proper character; and the reader may see that it is the mere skeleton of learned sophistry, and when seen in its proper light, it is such an argument as every man of "sound learning and criticism should be ashamed to acknowledge."

We cannot dismiss the subject without expressing our high opinion of the doctor's literary talents; and the only apology we have to offer in his behalf, is, he had hold of the wrong end of the argument; and, under similar circumstances, the best could have done no better.



AN
ORIGINAL ESSAY
ON THE
COMING OF THE SON OF MAN,
IN WHICH IT IS SHOWN THAT THE PHRASE
"COMING OF THE SON OF MAN,"
AS USED IN THE SCRIPTURES,
*Alludes exclusively to an Event that took place in the Apostolic
Age of the Church;*
AND WAS INTENDED TO EXPRESS
THE COMING OF THE MESSIAH,
IN "THE KINGDOM OF HEAVEN,"
OR, THE
GOSPEL DISPENSATION.

*In this Essay, all the Passages where the phrase "COMING OF
THE SON OF MAN" are used, are considered and compared,
and their special and intended application, as under-
stood by the disciples, illustrated and pointed out.*

BY J. KIDWELL:

CINCINNATI:

1830.

RECEIVED

TO THE READER.

It is too commonly the case, when we take up a polemical book, which professes to attack any of our favourite opinions, we summon up every feeling of opposition against the writer, and only read his arguments with a view of finding fault, and fondly hoping, at the same time, we shall meet with absurdities in every page, which will furnish us with weapons of warfare with which we may successfully defeat the author, whom we always take to be our enemy. We would fain hope this essay will meet with a better fate.

If the reader is one of the many who believe that the scriptures hold forth that *the Son of Man* is yet to *come with the clouds of heaven* to judge the world, let him suspend his judgment until he has impartially read and examined this essay, and then turn to his Bible and see how many passages he can find where his notion of the coming of the Son of Man is pointed out.



THE

COMING OF THE SON OF MAN.

THE phrase "*Son of Man*," was used, originally, to signify a child of mortality: but it was used, in fine, to mean the Messiah. And this is the sense in which it is used in the New Testament, where it so frequently occurs. It appears to be first used in this sense by Daniel:—"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel vii, 9, 10, 11, 12, 13, 14. This personage which Daniel saw in the night visions, was "*like THE SON OF MAN*." Showing that the Messiah, when he came, was to be of the race of man. At the time Daniel saw this personage, who was like the Son of Man, "*he came with the clouds of heaven*," and came to the Ancient of days, and they brought

him near before him. And there was given him dominion and glory, and a kingdom," &c. All the New Testament references to the "Coming of the Son of Man," have their direct and exclusive application to the same event as that spoken of by Daniel; and appear to refer specially to that prophecy.— And if we wish to know the time of "the coming of the Son of Man," spoken of in the New Testament, we need only ascertain the time alluded to in Daniel, when the "*one like the Son of Man*" was to come with the clouds of heaven, and receive a kingdom. I am disposed to say, that no one who has carefully examined the prophecy of Daniel, will hesitate for a moment to say, that the prophet alluded to the downfall of the eastern monarchies, and that of the Jewish hierarchy, as connected with the time of the coming of the Son of Man, and consequently by the coming of one like the Son of Man with the clouds of heaven, and receiving a kingdom, he alluded to the time when the Jewish dispensation was to come to an end, and that of the gospel, or the kingdom of Christ on earth, take place. He that doubts this, need only compare this vision of the prophet with his explanation of Nebuchadnezzar's vision, ch. ii, and the explanation given by the man Gabriel, of Daniel's vision, chapter viii, explained chapter ix, commencing with the 20th verse:—"And whiles I was speaking, and praying and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved. Therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and

weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."—Daniel ix, 20 to 27.

In Daniel's vision, recorded chapter viii, the ram which he saw with two horns, was expressly said to represent the kings of Media and Persia. And the rough goat the king of Grecia: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."—Daniel viii, 20, 21. When the notable horn, which was between the two eyes of the rough goat, was broken, there stood up four horns or kingdoms; and out of one of them came forth a little horn which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. This king or kingdom, was to cause the daily sacrifice to be taken away, destroy the holy people, and cast down the place of the sanctuary—the Jewish temple, or place of worship; and this was to be the end of the vision.—"Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Daniel viii, 8 to 14.

It is very evident that the Roman government was intended by the little horn that waxed great; for it was that which caused the daily sacrifice to be taken away;—it was that which cast down the sanctuary and destroyed the holy people: And as that was the end of all Daniel's visions, and as the one like the Son of Man was to come with the clouds of heaven immediately after the troublesome times in which the daily sacrifice was to be taken away, the sanctuary and the holy people destroyed, there can be no difficulty in determining the period when the Son of Man was to come.

Many learned and able divines have laboured to make Daniel's prophecy stretch to modern governments, but they have never been able to give us any thing like reason in their remarks. That fond and restless desire in man, to take a peep into futurity beyond what heaven designed, has made wise men mad, and turned them away backward. If we would endeavour to understand the scriptures in the way they were intended, we should see more beauty and harmony in them than we do. Daniel's visions extended no further than to the time of "*the end*," when the prince, represented by the little horn, (the Roman emperor,) was to destroy the city and sanctuary, destroy and scatter the holy people, the Jews, and be succeeded by the kingdom of the Messiah on the earth; represented by the stone cut out of the mountain without hands:—"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee

shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.— And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.— And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”—Daniel ii, 31 to 45. This image represented four kingdoms which were to succeed one another, and the stone cut out of the mountain without hands, represented the kingdom of the Messiah, which was to succeed the kingdoms represented by the image, and fill the whole earth. These four kingdoms were also represented to Daniel, by four beasts that came up out of the sea:—“These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”—Daniel vii, 17, 18. In all these visions of Daniel, in which the downfall of the kingdoms of the east was represented, the destruction of the Jewish government was also intimated, and the immediate succession of the Messiah's kingdom pointed out; and “the coming of the Son of Man with the clouds of heaven” to receive and enter upon that kingdom represented by the stone cut out of the mountain, which was to become a great mountain, and fill the whole earth, was also an appendage of the general scene which was to take place in this world. In the three last chapters of Daniel's prophecy, “one like the similitude of the sons of men,” is

represented as giving an explanation of the end of all these visions. He commences with the first year of Darius, the Mede, and shows the regular succession of the kingdoms of the east, with their downfall, until the time when "Michael the Prince" (the Messiah) was to "stand up;" at which time there was to be "a time of trouble, such as never was since there was a nation even to that same time." Daniel xii, 1. Which prophecy our Lord applies to the destruction of the city and temple of the Jews:—But more of this in its proper place. After Daniel had traced the downfall of the kingdoms of the east, and "the coming of the Son of Man in his kingdom," he represents the men whom he saw in his last vision, as making the following declaration respecting the end of these wonders:—"Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished,"—Daniel xii, 5, 6, 7. Thus we see, that at the time "when he shall have accomplished to scatter the power of the holy people," all these things were to be fulfilled: and the coming of the Son of Man was to take place *within* that time; and about the conclusion of these troublesome times, when "the abomination that maketh desolate" was to be set up. By scattering "the power of the holy people," is meant the same as expressed in the preceding visions, by scattering or destroying the holy people, causing the daily sacrifice to be taken away, and the place of his sanctuary to be cast down: all of which expressions were used to signify the final destruction of the Jewish hierarchy, which was effected by the army of Vespasian, under the command of Titus, their general.

I have been the more special on the prophecy of Daniel, not only because "the coming of the Son of Man" is first mentioned by that prophet, but more especially because the subsequent passages of Scripture, where "the coming of the Son of Man" is spoken of, have a direct reference to the same time and the same event. This, however, is not the sense in which it is generally understood: we hear much said about "the coming of

the Son of Man," as if it was an event yet to take place. We are often told that the Son of Man is to come in the clouds of heaven, to judge the world, receive the righteous into his kingdom, and sentence the ungodly to a place of endless punishment: and that this coming of the Son of Man is to be preceded by the general resurrection of the dead, and the final destruction of this world we now inhabit. However fondly this notion of the coming of the Son of Man may be entertained by the christian world, it has not the authority of one solitary passage of scripture—not one "Thus sayeth the Lord!" The phrase "coming of the Son of Man," in the New Testament, as well as in Daniel's prophecy, is always used to express an event which was to take place in the apostolic age of the church. Mr. Wesley admits that the disciples of our Lord understood him to use the phrase in this sense. We have already seen that the coming of the Son of Man, "with the clouds of heaven," spoken of by Daniel, was to take place at the same time the daily sacrifice was to be taken away, the sanctuary cast down, and the Jewish nation scattered, and their city destroyed. We will now see whether or not the coming of the Son of Man with the clouds of heaven, spoken of in the New Testament, means the same thing. As this subject is all important to a correct understanding of many parts of the scriptures, I do sincerely desire the reader to divest himself of prepossessed opinions, and examine the subject with all that cool, dispassionate candour its solemn and interesting character requires of every child of mortality. The first passage where our Saviour has referred to this "coming of the Son of Man," is recorded in Matthew xvi, 27, 28—"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Here our Lord expressly declares, that the SON OF MAN should COME "in the glory of his Father, with his angels, to reward every man according to his works," in the lifetime of some of his disciples. There were some that heard him make the declaration who were not to taste of death until he did come. In this place our Lord evidently alluded to the prophecy of Daniel. The judgment was given to the saints of the Most High, at the time when Daniel saw the Son of Man coming with the clouds of heaven. The Ancient of Days did sit, and thousands ministered unto him, and

ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. If our Lord, in his first usage of the phrase, coming of the Son of Man, as is here evidently the case, did allude to the prophecy of Daniel, it is reasonable to conclude that in his subsequent use of the phrase, he intended to be understood in the very same sense.

The next time our Lord uses the phrase, "coming of the Son of Man," is recorded Matt. xxiv, 30. In this discourse our Lord was led to speak of "the coming of the Son of Man," at the special instance and request of his disciples, in order that they might obtain correct information as to the time of the coming of the Son of Man." Here, as we might expect, our Lord gives the most circumstantial account of the signs of the time; among the rest of the signs of the time, mentions the time of trouble, and the abomination that was to make desolate; and declares definitely, that all these things, "(the coming of the Son of Man," among the rest) should take place in the same generation:—

"And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the end of heaven to the other. Now, learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye see all these things, know that it is near, even at the door. Verily I say unto you, this generation shall not pass, until these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away.—Matthew xxiv, 14, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 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till they see the kingdom of God."—Luke ix, 26, 27. Here we have the united testimony of Matthew, Mark, and Luke, that our Saviour declared to them, in the most solemn manner, that there were some who heard him make the declaration, who should not taste of death, until they should see the Son of Man coming in his glory, and in the glory of his Father with all his holy angels, to judge and reward men according to their works. What Matthew records, "the Son of Man coming in his kingdom," Mark and Luke both record, "the kingdom of God coming." Hence it will appear that the disciples understood our Lord as using the phrase "coming of the Son of Man," and the "coming of the kingdom of God" as synonymous. We have already seen in Daniel's vision, that at the time when "one like the Son of Man came with the clouds of heaven," he was brought before the Ancient of days, and received a kingdom. The time when this kingdom was to come, is expressly stated in Daniel, chap. ii, verse 44:—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom was to be set up in the days of those kings represented by the image seen in a vision by the king of Babylon, which, we have already seen, were the eastern monarchs of Media, Persia, Grecia, and Rome—all of which have long since passed away. The kingdom of God was to be set up, and "The Son of Man" was to come with the clouds of heaven, receive the kingdom, judge, and reward men according to their works, within the limits assigned in the vision, to the reign of those kings, the last of which was that of Rome; and the end of all Daniel's wonders was at the time when the last of these kings was to scatter the power of the Jewish people, (the Jews) after having cast down the sanctuary, (the temple) and put an end to their daily sacrifice; which was offered on the Jewish altars, morning and evening, until Titus, the Roman general, caused it to cease. And at that time, the Son of Man, was to come with the clouds of heaven, and succeed to the kingdom, when the judgment was to sit, and the saints of the Most High possess the kingdom, and judge the world.

It is so evident that all these things have long since had their accomplishment, in the land of Judea, where the scene was laid, both by Daniel and Jesus Christ, that nothing can

prevent the reader from feeling the force of these remarks, but the simple fact, that this view of the coming of the Son of Man with the clouds of heaven to judge the world, is contrary to his preconceived opinions, and the idea generally held forth from the pulpit: and I leave it with his own good sense to determine what weight prepossessed opinions and pulpit declarations ought to have with the plain and united declarations of scripture testimony.

We will now take notice of the "coming of the Son of Man," as recorded in Matt. xxv, 31, 32, 33, 34, and 41:—"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels." This is thought to be one of the most decisive passages in favour of the orthodox notion of a day of judgment, when the Son of Man shall come with the clouds of heaven, and draw a line of discrimination between the righteous and the wicked, and fix the final doom of each; but on a careful examination, it will be found, that this is the same coming of the Son of Man mentioned, Daniel vii, 13, and Matth. xxiv, 30, which our Lord said should take place in that generation. In order to satisfy the reader of this fact, it is only necessary for him to notice, that the 24th and 25th chapters of Matthew comprise but one continued discourse of our Saviour, in which he gave the signs of "the coming of the Son of Man," in answer to a special request of his disciples; and in which he continually represented the time of his coming as near at hand. By a careful attention, it will be seen, that those who have divided the scriptures into chapters and verses, have frequently committed great injustice to the discourses of our Saviour, by arbitrarily breaking in upon his remarks, and making arbitrary and unnatural divisions of the same discourse, without paying the least respect to that harmony of ideas and sentiments, which alone can render any discourse intelligible and interesting. This injustice is done in dividing the 24th and 25th chapters of Matthew. The orthodox notion of the coming of the Son of Man

Man to judge the world, receives its whole support from the 25th chapter of Matthew, by taking it in a disjunctive sense.—The well informed reader knows, that in the original Greek there was no such division of chapter and verse as we have in the common translation. In order, therefore, to form a correct idea of “the coming of the Son of Man,” mentioned, Matthew, chap. xxv, 31, it is necessary to refer to the preceding part of the discourse, in which the coming of the Son of Man is spoken of. In the 23d chapter of Matthew, and last verse, our Saviour indirectly refers to the coming of the Son of Man; this reference induced his disciples to propound the following question:—“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”—Matt. xxiv, 3. In answer to this question, our Saviour gives many signs whereby they might know when the Son of Man was about to come. In the 15th verse he refers to the prophecy of Daniel, and declares the fulfilment of that prophecy to be one of the signs of the time when the Son of Man should come:—“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains: Let him which is on the house top, not come down to take any thing out of his house: Neither let him which in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” Matt. xxiv, 15, 16, 17, 18, 19, 20, 21. No one can doubt, we presume, that our Saviour, in this part of his discourse, alluded to the prophecy of Daniel, and that he applied it to the destruction of the city and temple of the Jews, and the great tribulation which came on the Israelites at that time; and if the event called “The coming of the Son of Man,” was not to take place at that time, we simply ask, How could that time of tribulation be one of the signs of the coming of the Son of Man? But Jesus Christ, as if he foresaw the false construction that would be given to his use of the phrase “coming of the Son of Man,” and as if he was determined that the construction should be without any fault of his, he thus says, (verse 25,) “Behold I have told you before,” and adds,

"Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the eagles be gathered together." Divines have told us, that by "the carcass," our Saviour meant the city of Jerusalem; and by "the eagles," the Roman ensign, which was the representation of an eagle. This construction of the carcass and the eagles, appears to me to be a very correct one; and if it be the true sense in which our Saviour used the figure, does it not follow as a fair conclusion, that he intended his disciples to understand him in giving the signs of the time of the coming of the Son of Man, that it should be when Jerusalem was compassed with the Roman army? If this was not the express meaning of the Saviour's language, what definite ideas can we attach to these words?—"So shall also the coming of the Son of Man be. for wheresoever the carcass is, there will the eagles be gathered together." The use here made of the copulative conjunction, *for*, shows that there was a relative connexion between the time when Jerusalem was to be compassed about with the Roman legions, and that of the coming of the Son of Man. And that the disciples might not be mistaken with respect to this fact, he subjoins the following declaration:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."—Matt. xxiv, 29, 30—and concludes by saying, "Verily, I say unto you, 'This generation shall not pass, till all these things be fulfilled.'" Mark and Luke both testify that Jesus declared, that all these things should take place in that generation. See Mark xiii, 30, 31, and Luke, chap. xxi, 31, 32, 33.

Luke is more special in stating the signs of the time when the Son of Man should come: he states, expressly, that our Lord informed his disciples that it should be when Jerusalem was compassed about with armies:—"And when ye shall see Jerusalem compassed with armies, then know that the tribulation thereof is nigh; Then let them which are in Judea

to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."--Luke xxi, 20 to 33. Here we see that our Lord admonished his disciples to take heed to the signs of the time when the Son of Man should come, and fly to the mountains--he informed them that *then* should be the days of vengeance in which all things that were written should be fulfilled. We have already remarked, that the end of all Daniel's visions was accomplished with the destruction of the eastern governments, that of the Jewish hierarchy, and the commencement of the gospel dispensation. Here it would appear, from the declaration of our Saviour, that not only the prophecy of Daniel, but all the scriptures of prophecy had their final accomplishment in those things: and I am disposed to believe that any application of scripture prophecy to any supposed event beyond that time, is stretching the spirit of prophecy beyond its proper limits, and spinning cobweb divinity out of the brain of heated imagination. I confess, as it respects my own views of prophecy, I cannot find any event predicted beyond that time, and all attempts of our learned divines, to extend prophetic vi-

ion beyond that time, so far as I have had the opportunity to examine them, appear to me to be vain and fruitless attempts; and has been one of the most prolific sources of absurd mystic-divinity. I am, therefore, led to take our Lord's declaration in an absolute sense: viz: that the destruction of the kingdoms of the east, and that of the Jewish hierarchy, and that conflict of nations connected therewith, were the days of vengeance foretold by the prophets, Jesus, and his disciples, and that no other more terrible day of judgment is known or foretold by the scriptures. Our Saviour did not only declare that "these be the days of vengeance, *that all things which are written may be fulfilled*"—but he also declared, "For then shall be great tribulation, such as was not since the beginning of the world to this time, *no, nor ever shall be.*" See Matthew xxiv, 21.

If the things spoken of in the 24th and 25th chapters of Matthew, had any reference to the orthodox notion of a day of judgment, why did our Saviour say, "Wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, *and wrath upon this people?*" Why did he admonish his disciples to leave Jerusalem and take to the mountains? In fine, how could he speak the truth when he said, "all these things should be fulfilled in that generation?"

But we will return to "the coming of the Son of Man," mentioned Matthew xxv, 31. Having shown that "the coming of the Son of Man, mentioned chapter xxiv, 30, was to take place in that generation, and in the lifetime of the disciples, I shall now take notice of the relative connection of ideas and sentiments, kept up throughout both chapters.

In the 24th chapter, the coming of the Son of Man is mentioned as an event which was to have immediate relation to time of wrath, great tribulation, and national calamity. In the 25th, at the time of the coming of the Son of Man, all nations were to be gathered before him; and a separation of nations, (not of individuals,) was to take place: and that nation represented as standing on the left hand of the Son of Man was to go away into everlasting punishment, while those on the right hand were to receive a kingdom. This kingdom was the same as that mentioned in Daniel vii, 27:—

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the son of man."

of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”—

The time when the saints of the Most High were to receive the kingdom, as pointed out by Daniel, is expressly said to be in those troublesome times, when the daily sacrifice was to be taken away, the temple, or sanctuary, cast down, and the holy people, the Jews, (or that nation which was represented to be on the left hand of the Son of Man, Matthew xxv, 33,) were to be scattered and destroyed.

In Daniel it is said, at the time when the Son of Man was brought before the Ancient of days to receive the kingdom, that thrones were cast down, and the Ancient of days did sit—his throne was like the fire flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. In Matthew, the nations on the left hand of the Son of Man, were to depart into everlasting fire prepared for the devil and his angels. The only inquiry, at present, is, When was this national calamity to be inflicted? It will be admitted by all, it was to be inflicted at the time when the Son of Man came: and we have already seen he was to come in that generation. The orthodox, in order to drag this passage into their service, as evidence of their notion of the coming of the Son of Man, insist that our Saviour, in this discourse, spake of two events which he called “The coming of the Son of Man.”—The first of which, they admit, was to take place when Jerusalem was to be destroyed, the Jewish dispensation come to an end, and that of the gospel commence the proof, in favor of this coming of the Son of Man being so evident, they can not deny it: but they insist that the coming of the Son of Man, mentioned Matthew xxv, 31, was not the same coming of the Son of Man as that mentioned xxiv, 30. As proof of this two-fold notion of the coming of the Son of Man, they say, the question propounded to our Lord, chap. xxiv, 3, was of a two-fold character. “When shall these things be: and what shall be the signs of thy coming, and of the end of the world?” They insist, that the coming of the Son of Man, mentioned chap. xxv, 31, was not to take place until “the end of the world.” Here they take it for granted, that “the end of the world” means the destruction of this globe we inhabit; and as this globe was not destroyed at the time of the coming of the Son of Man in the gospel dispensation, they consider themselves authorised to look for the second coming of the Son of Man, with the clouds of heaven, to judge the world.

and reward men according to their works. This view of the coming of the Son of Man is defective in two respects; first, if it be admitted that the question propounded by the disciples embraced two general events, which were to take place at different periods, only one of those events was called "*the coming of the Son of Man.*" "What shall be the sign of thy coming, and of *the end of the world?*" But it is not admitted that the events here inquired after were to take place at different periods of time: the coming of the Son of Man, with the clouds of heaven, to receive a kingdom, was to take place *at the end* of Daniel's wonders, when the power of the holy people was to be scattered, the sanctuary cast down, and the daily sacrifice to cease: this period is called, in scripture, "*the end of the world.*" Therefore, the orthodox view of the coming of the Son of Man is defective, secondly, by supposing *the end of the world*, so called, is yet to take place at some uncertain and indefinite period.

That the uninformed should entertain this vulgar notion of "*the end of the world,*" is not so much to be wondered at; but when we see men of literary fame, labouring to enforce the orthodox view of the coming of the Son of Man, from the use of the scripture phrase, "*end of the world,*" we are ready to conclude, they are hard put to for scripture evidence to prove their notion of the coming of the Son of Man. It is well known, and admitted, we believe, by all the learned world, that the phrase "*end of the world,*" as used in scripture, means the end of the Jewish age, or dispensation. The Greek phrase here rendered "*the end of the world,*" is "*Suntelios tēs aionos,*" explained by Wakefield, Macknight, Whitby, William Locke, and others, (of the orthodox family) to mean the end of the Jewish age. The literal reading of the question propounded to our Saviour would be simply, "Tell us, when shall these things be; and what shall be the sign of thy coming, and the end of the age?" Hence, it appears, the ultimate end of their enquiry was to know of their teacher, *when* the kingdom of God should come. They had already been informed, that the coming of the kingdom of heaven, or the Son of Man in his kingdom, was to be preceded by national calamities, and particularly the downfall of their own people and nation, which rendered the event doubly interesting to them.

But once more:—it is admitted by the orthodox themselves, that our Saviour, in the first part of his discourse, is speaking

of the coming of the Son of Man, alluded to his coming in the Gospel dispensation, and that *that* event did take place in that generation. This being admitted, we do not see how it is possible to reject the conclusion, that he alluded to the same coming of the Son of Man throughout the discourse. In the 24th chapter he is requested by his disciples to give them the signs of the time when the Son of Man should come—he gives the signs of the time when this coming of the Son of Man should take place, and declares it should be in that generation. He then admonishes his disciples to be prepared for that event, and addresses them as if it was near at hand, and would take place in their lifetime. He then goes on throughout the 25th chapter, merely to state what should take place *when the Son of Man did come*, without ever intimating that he was speaking of more comings of the Son of Man than that which he declared should take place in that generation. We cannot suppose that our Saviour would have treated such a weighty matter in such a desultory manner, as he must have done, if the orthodox view of the subject be correct. Whenever he spake of the coming of the Son of Man, he spake of it as though it was an event near at hand; and when he spake any thing concerning the precise time, he fixed it in the lifetime of his disciples, or in the same generation in which they lived. It is true, he stated, “As to that day and hour, knoweth no man, nor the angels in heaven, but the Father only;” and admitted that he himself did not know as to the very day and hour, yet he knew it would take place in that generation, and in the lifetime of his disciples. After his resurrection, and before his ascension, in his last interview with his disciples, he again spake of his coming, and intimated, that John, the beloved disciple, should be one who should not taste of death until he did come in his kingdom. See John’s Gospel, chap. xxi. 22, 23.

Having thus briefly noticed the passages where the coming of the Son of Man is spoken of with reference to the time of his coming, we will now notice those passages where it is spoken of indefinitely as to the time when it should be, and see whether there are any circumstances mentioned in connection with the coming of the Son of Man, that would lead us to believe that it was any other coming of the Son of Man than that spoken of by Daniel, and that which our Saviour declared should take place in the apostolic age of the church.

When our Saviour stood before the judgment seat of the Jewish council, he was led to speak of the coming of the Son of Man by the interrogatories of Caiaphas, the high priest:—"And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."—Matthew xxvi, 62 to 66. In this instance our Saviour evidently referred the high priest to Daniel's vision of the Son of Man coming with the clouds of heaven. This will appear by consulting the nature of the evidence which the council and Caiaphas, the high priest, sought against him; and which, in their opinion, would have rendered him worthy of death. From the question put to the prisoner by the presiding judge of that court, it was entirely sufficient to convict the accused, to prove that he set up pretensions to the Messiah-ship. After they had sought witnesses against him, on this point, but to no effect, the high priest, according to the common law of the Jews, resolved to make a witness of the accused; and, in form of an oath, "said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Or, as Campbell translates, "On the part of the living God, I adjure you to declare whether you be the Messiah, the Son of God." "Jesus answered him, it is as you say: Nay, be assured that hereafter ye shall see the Son of Man sitting on the right hand of the mighty, and coming on the clouds of heaven." At this answer the high priest informed the council they needed no further witness; they themselves had heard him speak blasphemy: he had set up pretensions to the Messiah-ship. This was evidently the way in which the council understood Jesus' testimony; and in what way could they have converted his words into a confession of his Messiah-ship, if they understood him as quoting from Daniel's vision of the Son of Man when he saw one like the Son of Man come with the clouds of heaven to receive a kingdom? This was the only reason

the Son of Man with the clouds of heaven, mentioned in the scriptures of the Old Testament; and this was evidently understood by the high priest, and the whole council, to refer to the time of the coming of the Messiah: and to suppose that Jesus used this form of expression in any other sense, than that which he knew was the common and universal sense, in which it was used and understood by all the Jewish nation, is, at once, to suppose he was guilty of the darkest duplicity, even under the solemnity of an oath: and that he intended to deceive and mislead the council, to his own condemnation.

After the resurrection of Jesus, and during his repeated interviews with his disciples, he was again interrogated by them, concerning the time of the coming of the Son of Man in his kingdom, and from the question proposed at that time, it appears his disciples were in the expectation of the event immediately. "When they therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again, the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts, i. 6, 7, 8, 9, 10, 11. Much stress is laid on the expressions of the two men clothed in white apparel. "Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But we are at a loss to know how this passage could be enlisted on the side of orthodoxy; there is nothing said about the time of the coming of the Son of Man, but the manner of his coming—he was to come in like manner as they saw him go up. ☞ In a cloud—☞ Their expressions were nothing more than a reference to Daniel's coming of the Son of Man, "With the clouds of heaven," and an intimation that those who saw him ascend "in a cloud," should live to see

him "coming with the clouds of heaven." Therefore, this passage, so far from being testimony of the orthodox notion of the coming of the Son of Man, it is decidedly against it. St. Paul mentions the coming of the Son of Man, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*" 1 Corinthians, i. 7, 8. Here St. Paul represents the disciples at Corinth as waiting with expectation of the coming of the Son of Man called "the coming of our Lord Jesus Christ," and "the day of our Lord Jesus Christ," which evidently means the good dispensation, emphatically called in scripture, "the day of the Lord Jesus." From what our Saviour had said to his disciples, about the coming of the Son of Man, they had a right to expect it, and were anxiously looking for it to take place in their day;—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Philippians, ii. 20, 21. "Who shall change our vile body"—When? why? when he shall come. By "*our vile body*," the apostle meant the church, in its state while under Jewish forms and ceremonies: he does not say that "he shall change our vile bodies." "Our vile body"—"Ye are the body of Christ." See 1 Corinthians, xii. 12, 13, 14, and 27. This vile body was to be changed and fashioned like unto his glorious body. By "*his glorious body*," St. Paul meant the state of the church, after Christ came and broke down the middle wall of partition between Jews and Gentiles, and made both one, "making one of us a new man." This "new man" composed "his glorious body." The disciples were in expectation of, and "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." See Titus ii. 14. "That the Gentiles should be fellow-heirs of the same grace, and partakers of his promises by the Gospel." Eph. iii. 6. This is the same body as to be prepared for the Son of Man at his coming. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but thou hast thou prepared me: Then said he, Lord, come."

will, O God." Hebrews chapter x. fifth and ninth verses.

This coming of the Son of Man is referred to by St. Paul, 1-Corinthians, xv. 23. "But every man in his own order; Christ the first fruits; and afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." This last verse, in the Ethiopic version, reads "Then cometh the end, when the Father shall present the kingdom to the Son, after he hath put down all rule—all authority and power." Dr. Belsham observes "This curious reading, is not noticed by Grisbach". However, it appears to me to be the correct reading—the whole context, and all Scripture analogy require it; No other period is emphatically called "*The end*," in relation to the coming of Christ, but "*the end of the age*," or Jewish dispensation, the time when the daily sacrifice was to cease. This is the sense in which the term is used in Daniel, from whence it is borrowed by the New Testament writers—See Daniel vii. 26.—chap. viii. 17—ix. 26—xi. 29—40, and chap. xii. 6—9—13. This was to be *the end* of all Daniel's wonders. Jesus Christ used the term, "*the end*," in the same sense as it was used by Daniel to signify *the end* of the Jewish hierarchy and the troublesome times in which it was to take place.—See Math. xxiv. 13, 14. Mark xiii. 7,—Luke xxi. 9, 20. It was *at the end* of all Daniel's wonders that one like the son of Man came with the clouds of heaven, and was presented with a kingdom, by the Ancient of days. I do not recollect of any intimation in all the Bible, (the 24th verse of the 15th chap. of 1 Corinthians excepted,) about the Son of Man giving a kingdom to the Ancient of days, or to the Father. All the scriptures of prophecy which refer to this kingdom, represent the Son of Man as being inducted into the kingdom by the Father. In all our Saviour's parables on this subject he represents the Son of Man as receiving the kingdom from the Father; and neither in the Old or New Testament is there any intimation, (with that one exception,) that this kingdom should ever be re-delivered to the Father by the Son, of Man. From these considerations, I am inclined to believe the reading of this passage in the Ethiopic version is the correct reading of St. Paul's reference to the coming of the Son of Man, at the time of *the end*; and that he had a direct reference to Daniel's vision of the coming of the Son of Man, and receiving

a kingdom, instead of the Father receiving a kingdom from the Son of Man. I am not insensible of the fact, that in giving this opinion on the above passage, I am taking a stand which will not only be considered novel, but in direct opposition to all modern speculation on that part of Paul's epistle: But such are my strong convictions in favour of the correctness of this opinion, that I am cheerful in submitting it to a candid and enlightened christian public, for their critical inspection. While I am on the subject, I will offer another consideration in favor of the genuine reading of the Ethiopic version: According to which, St. Paul only alluded to the coming of the Son of Man spoken of by Daniel. At the time Daniel saw the Son of Man come with the clouds of heaven, the thrones were cast down, and the kingdoms of the earth were given to the Son of Man, and all kingdoms were to serve and obey him. St. Paul refers to this part of Daniel's vision. "When he shall have put down all rule, and all authority, and power." And in verse 28, he speaks of all things being subordinated to the Son of Man. This subjugation of all things to the Son of Man, is not of individuals, but of kingdoms. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and hath made him to be the head over all things to the church, which is his body; the fulness of him that filleth all in all." Ephesians Chap. i. 18, 19, 20, 21, 22, 23. Thus we see the time alluded to by St. Paul, in his first letter to the church of Corinth, where the Father was to put all things under, the Son,—the Son was to reign in subjection to God the Father, and was to be *all in all*:—it was at the time when God raised him from the dead, and set him at his own right hand in the heavenly kingdom." There is no other way to reconcile St. Paul with himself, but to suppose the present reading of the 24th verse of the 15th chapter of 1 Corinth. has been corrupted from the original letter of Paul; and that the Ethiopic gives the correct reading. Admitting this to be the case,

every epistle of the great apostle of the Gentiles, would harmonise on this subject, but without this admission, this one verse stands opposed to every thing the apostle has elsewhere said on the same subject. It is generally supposed, that St. Paul wrote the epistle to the Hebrews; in that epistle the time of putting all things under the Son of Man, is fixed at the commencement of the gospel dispensation:—"And again, when he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Hebrews, Chap. i. 6, 7, 8, 9, 10, 11, 12, 13. "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man;" Hebrews, Chap. ii. 5, 6, 7, 8, 9. "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." Hebrews, Chap. x. 12, 13. "Henceforth," i. e. from the time he made an offering for sin, and sat down on the right hand of God; according to the promise of the Father, he had a right to expect, *from henceforth*, his enemies to be made his foot stool—put under his feet, or "all

rule, and all authority, and all power," put down, as stated, 1 Corinth. xv. 24.

It will, no doubt, be objected to this view of the subject, that St. Paul fixes the time of "*the end*" when the Son of Man was to come, at the resurrection of the dead. To this I would observe he does not fix it at the time of a general resurrection; but intimates that some should rise from the dead at his coming: and it appears to have been the views of this apostle that those who suffered martyrdom for the sake of the gospel of Christ, should have a part in this resurrection. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Philippians, iii 10, 11, 12. In this passage the writer expresses a strong desire to attain to a resurrection, of which he was not so certain, as he had not yet attained to a fellowship of the sufferings of Christ, by being made conformable to his death. The apostle could not doubt, that he would attain to the resurrection of the dead generally: for, in his defence before Felix, he declared he had hope in God, that there would be a resurrection of the dead, both of the just and unjust. Acts, xxiv. 15.

By a critical review of the passage, this objection will lose its weight, and my view of the subject receive additional strength. It is true the apostle, in this chapter is speaking of a general resurrection of the dead: but in order to take a correct view of his chain of ideas, it is necessary for the reader to notice that in the apostle's argument, taken in a systematic view, the 29th verse ought to follow immediately after the 22nd, the six verses between, making a parenthesis; and ought so to be included; they are introduced as explicative of the apostle's views of the resurrection, and do not belong to his argument; which was intended as a reply to the Gnostics, an early sect of christians, who denied the resurrection of the dead, and maintained that the soul continued to exist after death in a state separate from the body. In direct opposition to the opinion of the Gnostics, the apostle declares, that there is a resurrection of the dead, even those who had died in the flesh had perished; and then predicates the resurrection of the dead on the fact, that Jesus Christ had risen from the

dead, and become the first fruits of them that slept. He then insists that, "as by man came death, so also by man *comes* the resurrection of the dead," and declares that "As in Adam all die, even so in Christ shall all be made alive:" and then adds, verse 29, if this is not the case, that all are to be made alive in Christ, "Why are they baptized for the dead?" "If so be that the dead rise not."

The following paraphrase of the 23d and 24th verses, in my opinion, will express the apostle's views more fully than they are expressed in the common version of the New Testament:—

"But notwithstanding the dead are to be raised, and all are to be made alive in Christ, at the general resurrection of the dead, there will be some individuals who shall be entitled to distinguished favour, as a kind of first fruits unto God. Those who have suffered martyrdom for the sake of Christ, shall enjoy a more speedy resurrection. All shall be raised, and all shall be made alive *in Christ*, but every man in his own order, as it relates to time; Christ was the first that rose from the dead, and when he shall come in his kingdom, which will soon take place, those who have suffered with him shall be raised from the dead at his appearing; and this shall take place at the *end* of the Old Testament dispensation; at which time the Son of Man shall come with the clouds of heaven, according to Daniel's prophecy, and receive a kingdom from the Father, who shall put down all rule, and all authority, and all power, and make him head over all things to the church."

In the first epistle of Paul to the Thessalonians, he makes mention of the coming of the Son of Man three times, chap. ii, 19; ch. iii, 13; and ch. v, 23; in all of which he speaks of that event as if it was near at hand. In his second epistle, chapter ii, I find the following passage:—"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition."—2 Thess. ii, 1, 2, 3.—Here we find St. Paul represented as stating the coming of the Son of Man to be uncertain, and conditional; but the negative "that day *shall not come*," appears to have been supplied by the translators; and from the context it appears to be

general idea held out by the apostle in this epistle, that the coming of Christ *was near at hand*, and as an evidence of that fact, he mentions the general apostasy which was to take place before the coming of the Son of Man, and declares the mystery of iniquity had already manifested that the day of the Lord was near at hand.

In the first chapter of this epistle, we find a reference to the coming of the Son of Man, which is often referred to as evidence of the orthodox view of the coming of the Son of Man: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day." 2 Thess. i, 6 to 10. Here it appears, the Son of Man, when he came, was to be revealed in flaming fire. However fondly the orthodox may believe that this passage is in support of their views of the Son of Man coming to judge the world, it is evidently another reference to Daniel's vision of the Son of Man coming with the clouds of heaven. Daniel represents the Son of Man as being revealed in flaming fire, at the time he was brought before the Ancient of days, to receive a kingdom:—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."—Daniel vii, 9, 10. When the Son of Man was to be revealed in flaming fire, he was to take vengeance on them who did not know God, and who did not obey the Gospel—they were to be punished with everlasting destruction *from the presence of the Lord and the glory of his power.*

The Jewish temple, or sanctuary, was always considered by the Jews, as the local presence of the Lord, and the glory of his power was supposed to dwell between the two cherubims, on the mercy seat;—hence it appears, the destruction

here spoken of is the same as that in Daniel, when the sanctuary was to be cast down, and "the *holy people*," (the Jews, who worshipped in the presence of the Lord, who refused to obey the gospel,) were scattered and destroyed "from the presence of the Lord, and the glory of his power." This is the only sense in which the disobedient could be destroyed "*from the presence of the Lord*:" if they were sent to an orthodox hell, they would still be in "*the presence of the Lord*." Therefore, the orthodox must give up this passage among the rest: Alas, poor orthodoxy! where will it find a place to rest the soles of its feet?—not on any passage in the bible.

I would here remark, that some of the orthodox themselves admit, that "the coming of the Son of Man," mentioned in the two epistles to the Thessalonians, was to take place in the lifetime of the apostles. Professor McGuffey, of the Miami University, has made use of that fact, as a conclusive argument in favour of the genuineness of these epistles. See an article written by A. H. Longley, in the Sentinel and Star in the West, page 228.

The next passage to which I shall call the attention of the reader, he will find in 2 Peter, iii. This chapter is principally on the subject of "the coming of the Son of Man," and the orthodox consider it to be fully expressive of *their* views of the coming of the Son of Man. We shall, therefore, take a general view of this chapter, and see how it agrees with what we find to be the sense of the passages already considered.

In the commencement of the chapter, St. Peter informs his brethren that he had written this, and the former epistle, to put them in remembrance of what he had preached unto them, and to remind them "of the words which were spoken before by the *holy prophets*," and "the apostles of the Lord and Saviour," respecting the coming of the Son of Man. But first, he would have them to know, that scoffers would come, "saying, where is the promise of *his coming*?" for since the fathers fell asleep, all things continue as they were." Here we have the most incontestable evidence that St. Peter alluded to no other coming of the Son of Man, than that spoken of "by the *holy prophets*," and that "the apostles of the Lord and Saviour" understood and spoke of it as an event that should take place in *their* day. If this was not the true state of the fact, and if it was not the general expectation of the christian community at that time, that the Son of Man was to come in *their* day, we must

men scoff at them, and say, "Where is the promise of his coming? And if it was not generally understood to be the same "coming of the Son of Man" spoken of "by the holy prophets," why should those scoffers say, "Since the fathers fell asleep, all things continue as they were? If further proof was necessary to establish the fact, it is to be had by turning to the first epistle of Peter, in which he says, he reminded his brethren of the same coming of the Son of Man:—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, and what manner of time, the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i, 7 to 13. Here we see the time when Jesus Christ was to "be revealed in flaming fire;" coming "in the glory of his Father and his holy angels;" it was at the time when the primitive Christians had their faith tried by fire, and was to follow, in the chain of events, after "*the sufferings of Christ.*" As further proof of this view of the subject, we need only refer to "*the holy prophets,*" and see what coming of the Son of Man they spoke of. They spake of no other coming of the Son of Man than that prophesied of by Daniel, which has already been considered. It might be proper here to remark, that the scoffers themselves admit, that the primitive Christians expected the coming of the Son of Man to take place in their lifetime, and that the disciples understood our Lord as teaching this fact. This is assuming a very high stand; indeed, it is assuming at once, that the apostles were mistaken on this point, and that they themselves are more competent to judge of the

true import of our Lord's declarations, than those who attended on his ministry, heard the word from his own mouth; and were chosen of him to be witnesses to the people of what he taught. If the apostles were not mistaken on this subject, my views of the coming of the Son of Man are correct; and if they were mistaken, what right have the orthodox to expect that event, which *they* call "the coming of the Son of Man," since they predicate the fact on the evidence of men whom they admit to be mistaken? This shows at once, that the whole system of the orthodox notion of the coming of the Son of Man to judge the world, depends altogether on the opinions of men—and men who acknowledge they entertain opinions on the subject quite different from those entertained by the apostles. If the apostles were mistaken on such an important point of the doctrine of Jesus Christ, what right have we to blame infidels for rejecting their testimony altogether? Why believe men who were so evidently mistaken? The orthodox assume to understand this matter better than the apostles, and yet bring the apostles forward to prove their views of a day of judgment.

We will now take a view of the most prominent part of the third chapter of 2 Peter, on which the orthodox build *their* views of the Son of Man coming to judge the world:—"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii, 7. The reader will keep in mind, that the main point in question respects the time when this "day of judgment and perdition of ungodly men" should take place. I am not at issue with my orthodox brethren, with respect to the truth of the scripture doctrine of a day of judgment, but simply with respect to the time when that judgment was to be, according to scripture testimony. I take it as a position, that this is the same judgment as that spoken of by Daniel, and we have already seen that Daniel's judgment did sit at the time when the Son of Man came with the clouds of heaven, and that the kingdoms of the east and the place of the sanctuary were cast down at the same time; and that the *holy people*, the Jews, called the *ungodly* by Peter, were destroyed and scattered: all this was done at Daniel's judgment. Hence I infer, that Peter's "day of judgment and perdition of ungodly men," as well as that of Daniel's, is to be referred to those days of vengeance, when Jerusalem was destroyed, the temple or sanctuary was burned

and perdition, or destruction, poured out upon the land of Judea, *the holy people*, who had turned the grace of God into lasciviousness, and become *ungodly men*, as described by Jude.

Admitting it all mere opinion, as to the *time* of this judgment, I ask whose opinion agrees best with that of the apostles, my opinion, or that of the orthodox? This ought to settle the point at once, the orthodox themselves being judges; for we have already seen, that they admit that the apostles entertained the same opinion, as to the time of this judgment, that I do, i. e. they were of the opinion that the Son of Man was to come with the clouds of heaven to judge the world in their day and time.

We will now make some enquiry why the orthodox are not of the same opinion, with respect to the time of this judgment, as the primitive christians are admitted to have been. The only reason which any of them have ever assigned to me, why they differ with me in opinion, as to the time of this judgment, is the manner in which it is described by the sacred writers. It is represented as a day of burning—a day when the heavens and the earth were to be on fire—the elements melt with fervent heat—the earth, and the works thereof, be burnt up—that the Son of Man was to be revealed in flaming fire, when he came with the clouds of heaven to judge the world, and reward men according to their works.

I would simply ask, is it not more likely that our orthodox brethren should labour under a small mistake, with respect to the true intent and meaning of this highly figurative language, in which the coming of the Son of Man is described, than to suppose that the disciples, who had a long acquaintance and frequent interviews with our Saviour, and who had every opportunity of obtaining correct information on this important subject, should be mistaken with respect to the time when these things were to take place? I think it would not be an unpardonable sin to say, at least, I believe our orthodox brethren to be mistaken—not the disciples of *the Son of Man*!

If the reader should doubt the truth of what orthodox writers admit to be the case, that the disciples expected the Son of Man to come and judge the world in their day and time, let him turn to 1 Peter, 4, 5, and he will there see that St. Peter declares Christ was *ready* to judge the quick and the dead *in his day*; and verse 17, he declares that the time had come when this judgment should begin. "The quick and the dead" mentioned verse 5, means, believers and unbelievers.

Dr. Whitby on the phrase "The quick and the dead." The Greek word *etoimos*, here rendered "*ready*," Parkhurst says it signifies "*To be ready prepared*." The Greek phrase *eis hemeran kriseos*, rendered "*The day of judgment*." Balfour says, it ought to be rendered with an indefinite article, "*a day of judgment*," See also Dr. A. Clark on the phrase, "*The day of judgment*," in his notes on Matth. x. 15. There are many days of judgments mentioned in the Bible. "*The day of judgment for Sodom and Gomorrah*" says Dr. Adam Clark, "*was the time in which the Lord destroyed them by fire*." The day of judgment spoken of by St. Peter, was the time when the Jewish nation, city, and temple were destroyed by the Roman army. The reader may be ready to ask, did the heavens and the earth take fire at that time? I would remark that many of the most celebrated, among the orthodox writers themselves, admit that this awful pomp and terror, which are represented as attending the Son of Man, when making his appearance in the clouds of heaven to judge the world, are only strong and lively figures, used to express some dreadful national calamity. As Mr. Balfour very justly remarks, "Any one who chooses to consult Whitby and Macknight, on Matth. 24, may see that the prophets describe the desolation of kingdoms, and great political and moral changes among men, in the very language Peter here uses." "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isaiah, Chap. xxxiv. 4, 5, and 8, 9; 10. "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining; And the Lord shall utter his voice before his army; for his camp is very great: for *he is* strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it? And I will shew wonders in the heavens, and in the earth, blood and fire, and pillars of

smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel, ii. 10, 11, and 30, 31. "The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel iii. 15. The reader, by consulting the 2nd chapter of Acts, will see that St. Peter refers to the prophecy of Joel, and applies his description of the mighty convulsions of the heavens and the earth, to the moral change which took place on the day of pentecost. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:" Acts, ii. 14, 15, 16, 17, 18, 19, 20. "The great and notable day of the Lord," here spoken of, is evidently the time called "The coming of the Son of Man"—when he should come with the clouds of heaven to judge the world. And when we see St. Peter referring to these figures, used by the prophets, and applying them in the manner he does, is there any thing strange that he should use similar language in speaking of that "day of judgment and perdition of ungodly men" when the whole nation, city, and temple of his father were to be involved in the catastrophe? This observation will have still greater force when the reader recollects that St. Peter wrote his two epistles to his brethren, to stir up their minds by way of remembrance: that they might "be mindful of the words which were spoken before, by the holy prophets." There are many such figures used by the prophets, in denoting that mighty revolution, which was about to take place at the time St. Peter wrote his epistles. Malachi, in speaking of the coming of the Messiah, observes "Behold I will send my messenger, and he shall prepare the way before me: the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."

hold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." Malachi, iii. 1, 2, 3. And in chapter iv. 1st verse, he adds, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." When we consider that St. Peter was so familiarly acquainted with these prophetic hyperboles, and knew that the holy prophets used them, to embellish their descriptions of great events, and more particularly in describing the coming of the Son of Man in his kingdom, nothing could be more natural, than for the apostle to use these figures, in speaking of the same event.

Macknight, after referring to several of these sublime figures, used by the holy prophets in their descriptions of temporal calamities, observes, that Lightfoot has proved, from the Talmud, that the Jews used these phrases, in describing the ruin even of a single family. See Balfour's essay, page 261. If the destruction of a single family was represented as the heavens and earth being on fire, how much more that of a whole nation; especially when it was connected with so many scenes of terror, desperation, and political revolutions.

The same heavens which were to be on fire, were to *pass away* with a great noise, and the elements were to melt with fervent heat: see verse 10, and in verses 12, 13, it is said that these heavens were *to be dissolved*, and there were to be new heavens and a new earth, according to promise. There are but three things called heaven in scripture; 1st, the state of the church here on earth, 2nd, open space, and 3rd, the abode of bliss. Now I simply ask, which of these heavens were to be on fire, pass away, and be dissolved? Surely not the abode of bliss!—and open space cannot pass away nor be dissolved: for it is not a transitive substance, hence it would follow that it was the Jewish state of the church, here called the heavens. And this will appear more than evident, when we recollect that the new heavens and the new earth spoken of by Isaiah, chap. lxv. 17, and lxvi. 22, were referred to by St. Peter, which was to succeed the old

heavens and earth, when burnt up, dissolved, and passed away, is understood and explained by all eminent divines, to be the state of the church under the gospel dispensation. The old heavens, the Jewish state of the church, did "pass away with a great noise," "the weak and beggarly elements" of these heavens were "*melted*" *with the fervent heat of that refining fire*, the messenger of the covenant was to kindle when he was to "be revealed in flaming fire"—that state of things was "*dissolved*" in that furnace of fire which burnt "*as an oven*"—all the stubble and chaff was burnt up, and "The earth and the works thereof,"—the Gentile state of idolatry, as well as Jewish superstitions, were comparatively, consumed in that fire the Son of Man came to kindle. See Luke xii. 49.

St. James mentions "The coming of the Lord," and speaks of it as being near at hand, in his day: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." James, v. 7, 8. What other construction can be given to this language, than to suppose that St. James was looking for, and expecting that that event, called "The coming of the Lord," was about to take place?—any other construction would do the greatest violence to language, and render words of no use in communicating ideas: and to suppose that all the apostles were mistaken, with respect to the time when the Son of Man was to come, with the confidence of heaven to judge the world, is at once setting aside their evidence altogether about a day of judgment: for they never spake of any other remarkable day of judgment, but that which was to take place when the Son of Man came.

I shall now call the attention of the reader to the last writer of the scriptures, who mentions the coming of the Son of Man as being immediately at hand in his day; John, as is supposed, wrote the book of the Revelation in that enigmatical and hieroglyphical stile, which was considered by the oriental writers, to enter into the depth of sublime allusions and rhetorical figures. I have already proposed in the prospect of the "Sentinel and Star in the West," to propose a key to the Revelation of John, in the course of that work, showing that it is entirely allegorical, and that all the things used by the writer, were intended to represent things which had already taken place, and were transpiring.

time the book was written. I flatter myself, that in the course of that work, I shall be fully able to prove, to the entire satisfaction of every unprejudiced reader, that the event called "the coming of the Son of Man," had actually taken place at the time the book was written. And that "The great day of wrath," which now affords such a fruitful theme of terror, for orthodox declamations, had also taken place before this sublime book made its appearance in the world. The limits of this essay would not permit me to offer the evidences the book itself contains, of the fact in question. I shall, therefore, barely notice the manner in which the writer speaks of the coming of the Son of Man, and show how evidently he referred to the coming of the Son of Man, spoken of by Daniel. "Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Revelation, i. 7. This is one of the last resorts of our orthodox brethren, to prove their notion of a day of judgment, when the Son of Man is to "come with the clouds of heaven," to judge the world, reward the righteous, and sentence the wicked to that awful place, called *hell*: but a careful examination of the passage, and the connection in which it stands, will satisfy the reader that it is simply a reference to Daniel's vision of "one like the Son of Man coming with the clouds of heaven." This appears evident, from the peculiar phraseology used by the writer. "Behold *he cometh with clouds*,"—*as foretold by Daniel*. The connection of the subject also shows, that the writer simply referred to Daniel's vision. At the time Daniel saw "one like the Son of Man coming with the clouds of heaven," the Son of Man was brought before the ancient of days, and received a kingdom, and all other kings and kingdoms were to serve and obey him: and his kingdom was to be an everlasting kingdom, and of his dominion there was to be no end:—and the saints of the most high was to possess the kingdom.—In verse 5, John calls the Son of Man "*The prince of the kings of the earth*,"—and in verse 6, speaks of the saints being made "*kings and priests* unto God his Father:" and then ascribes to *him* "dominion for ever and ever." Thus we see that John's exclamation, "Behold he cometh with clouds," is nothing more than an allegorical paraphrase of Daniel's vision of the Son of Man "coming with the clouds of heaven."

The time which John fixes for the Son of Man to make his appearance in the clouds of heaven, is the main point in

question. The reader can determine this question by referring to the third verse: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Here John declares the time when these great events should take place was "*at hand*," when he wrote the book. Every one that understands the meaning of language, knows that the phrase "*at hand*," means to be present with us: to suppose that John was speaking of a time some thousands of years to come, and that he declared it was then "*at hand*," is at once to suppose him to be guilty of base falsehood;—and this is his uniform language, when speaking of that event, called "the coming of the Son of Man." In his address to the church of Philadelphia, he represents the Son of Man as saying, "Behold I come *quickly*." Would it be the truth to say "behold I come *quickly*," and mean I will come some thousands of years hence? In man this would be considered base falsehood and duplicity. After John has gone through with the opening of his seven seals—the sounding of his seven trumpets—the pouring out of the seven vials of the wrath of God;—which were all intended to represent the revolutions in the kingdoms of the world, described in Daniel's visions, and Peter's day of judgment and perdition of ungodly men:—(when the heavens and the earth were represented as being on fire,)—he destroys the woman that sat upon the scarlet coloured beast, (07 The Jewish church, or old Jerusalem)—under the figure of the city of Babylon, (07 But by the bye, declares it to be, the city "where also our Lord was crucified:") he then winds up the drama, by bringing the New Jerusalem, (the gospel dispensation,) down from God out of heaven, and proclaims the marriage of the Lamb. "The coming of the bridegroom, (the Son of man:)"—he then enforces the doctrine laid down in his preface, "*the time is at hand*."—Lest the reader should misapply the figures & allegories used in his book, he gives their application as to the time, to which his figures were intended to apply, both in his outset and his concluding marks. In the last chapter, he represents the angel, who showed him these things, as admonishing him not to seal the things contained in the book, as if they were for a time to come, but declares "*the time was then at hand*." "And he said unto me, These sayings are faithful and true: And the Lord of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come."

ly: blessed is he that keepeth the sayings of the prophecy of this book. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. And behold, I come quickly; & my reward is with me, to give to every man according as his work shall be. He which testifieth these things saith, Surely I come quickly:" Rev. xxii. 6, 7—10—12,—20. I ask the candid reader, if the English language could afford words and phrases more expressive of the immediate coming of the Son of Man, in the day and time in which that book was written, than those made use of by the writer? If there be any, more full to the point, my imagination is not fruitful enough to get hold of them.

I have now gone through with all the most prominent passages where the coming of the Son of Man is brought into view, and find that they all apply to the same event, and have a direct reference to the prophecy of Daniel. It may be said in truth, that Daniel's vision of "one like the Son of Man coming with the clouds of heaven" to receive a kingdom, is the turning point of all that is said in the book, on that subject.—The phrase appears to be borrowed from Daniel's use of it, and is always used with a reference to its archetype. We have shown that Daniel fixed the time of the coming of the Son of Man, at the same time when the holy people, the Jews, were to be scattered and destroyed, and their city and sanctuary cast down.—I have also shown that Jesus Christ borrowed the phrase from Daniel, and applied it to himself; and whenever he spake of the event to which he applied the phrase, he spake of it as being near at hand—he declared it should take place in that generation, and in the life time of some of his disciples. His disciples, it is admitted, understood the matter in the same sense in which I do, and always spoke of it as near at hand, and although scoffed and mocked at by some, for expecting it to take place in their day, yet they admonished one another to look out, and be prepared for the event, for it was near at hand. They never expressed a doubt on the subject, but were firm and bold in their declarations to the last.

And now gentle reader, are you prepared to say that the primitive christians were enthusiastic fanatics on this subject, and altogether mistaken, in supposing the Son of Man was coming to judge the world in their day and time? If so, is it not just as likely they were mistaken in every thing else? If they were not mistaken, the common received opinion of a

day of judgment is altogether false,—without any foundation in the scriptures, and therefore ought to be considered as a heathen fable. Those who will put themselves to the trouble to examine the doctrine of Zoroaster, and the Persian mythology, will find an archetype for the orthodox view of a day of judgment. Zoroaster, a learned Jew, in the days of Darius Hystaspis, king of Persia, revived this system of Persian mythology, and taught that the author of good, and the author of evil, would continue to wage war against each other till the end of the world, and that, at that time, there would be a general resurrection of the dead, and a day of judgment and retribution; & that Oramasdez, and all good beings, would exist in a state of light and eternal peace; and that Ahramanius, the angel of darkness, with all his disciples, were to be driven to a state of darkness, where they were to have a kingdom to themselves; and from that time good and evil—light and darkness—were no more to be mixed. We leave the enlightened reader to judge what relation these heathen fables bear to the present orthodox system of divinity. The Mehestani, who were disciples of Zoroaster, reformed a part of his doctrine, and taught, that at the resurrection the bad would be purged by fire, and then associated with the good. And this accords with the opinions of some Christians of the present day. *Query*—Did not the Christians borrow their day of judgment and future retribution from the heathen mythology instead of the bible? From what we have already seen, it appears to be the case, the precise doctrine itself was taught by the heathen, but cannot be found in the Bible. I shall now conclude this essay with a brief notice of the orthodox view of a day of judgment, in relation to their views of the state of the dead, from death until their day of judgment. When their whole system is taken into one general view, nothing can present a greater absurdity. Their system of faith teaches, that when men die their final doom is sealed; and if they have been virtuous in this life, they go immediately to heaven: but if wicked, they are sent right off to hell: and each one remains in this state of happiness or misery as the case may be, until a day of judgment, which they suppose is to take place at the end of the world, and then all are to come forth, to be judged, and know their final doom. Now we ask, where is the necessity of this supposed judgment day? Does not this same system of faith teach us, that the final doom of all is fixed at death? so, will this day of judgment alter the fate of one indi-

Has any been sent to heaven, who ought to be in hell? Or any to hell who ought to have been in heaven? If not, would such a day of judgment be any thing more than a mock trial, at the best? Why judge men *after their doom is sealed*? Absurd mortals! Will you impute folly to "the Judge of all the earth," which would disgrace the most corrupt court on earth?

Reader, if you think your Bible teaches this absurd idea of a day of judgment, turn to it again, and see if you are not mistaken.

A VOCABULARY,

EXPLANATORY OF THE ORIGINAL WORDS RENDERED
HELL, DAMNATION, EVERLASTING, ETERNAL, &c.

Showing the sense in which they were used by the writers of the scriptures, and the proper ideas to be attached to them, in order to a right understanding of those passages where they occur: Taken from the critical remarks of the most celebrated classics.

HELL.

This word is, *now*, made use of, exclusively, to signify a place of punishment in a future state of existence—"THE PLACE of the damned." But it is admitted by all classical writers, that *this* is not its primary meaning; and that *this* was not its meaning at the time the scriptures were translated into the English language.

"The word *hell* is derived from the Anglo, Saxon, *helan*, which, in the Saxon language, signifies to cover or conceal; the tiling or slating a house, in Cornwall, is called *helling*, to this day; and the covering of books, in Lancashire, by the same name."—Dr. Adam Clark. "The word *hell*, used in the common translation, conveys, *now*, an improper meaning; the original word, because the word *hell* is now used to signify the place of the damned." Ibid.

There are three words, in the Greek of the New Testament, rendered *hell* by the translators, Tartarus, Hades, and henna.

TARTARUS.

This word occurs but once in the scriptures, Chap. 4th verse: and is supposed to be a proper text. It is derived from the Tartarian caves, which were confined to dig in the Tartarian mines: borrowed, and applied to the infernal regions of Phœnix, and in the Pagan mythology, signifies the infernal regions which is opposite to the Elysian, the regions of happy souls below." Ibid.

The whole of this fable of Pluto's infernal regions, which is the archetype of the orthodox hell, took its rise from the burying ground on the Nile.

HADES.

This word occurs eleven times in the Greek of the New Testament, and is ten times rendered hell, and once grave. The following are the places where it occurs: Matth. ix. 23—xvi. 18. Luke x. 15—xvi. 23. Acts ii. 21—27. 1 Corinth. xv. 55. Revelation i. 18—vi. 8—xx. 13, 14.

"Hades, is improperly rendered hell in the common version. It is a compound of —, a negative, and —, to see; and literally means *hidden, invisible, or obscure*"—(not to see.) A. Campbell. "In my opinion," says Dr. George Campbell, "it ought never to be rendered *hell*." C. P. D. p—181. "Hades does not mean the place of the damned; it is literally the invisible world,—the receptacle of separate spirits whether good or bad."—Mr. Wesley. Dr. Whitby has shown, that *Hades*, and Sheol, its corresponding word in Hebrew, both mean, simply, the grave. See Whitby on Acts, chapter ii. The learned differ in their explanation of *Hades*, but all say it does not mean "*the place of the damned*." The difference between learned writers, with respect to the meaning of the word *Hades*, is simply this, while some contend that *Hades*, in the Greek language, means the invisible world—the state of separate spirits; others say it means simply the grave. This discord in the learned world may be accounted for from the following facts: *Hades*, although literally meaning "*not to see*," is used by the Greek poets to express their imaginary world of invisible agents, as well as the state of the dead, physically, when entombed and out of sight. Those who believe in the existence of such imaginary agents, understand the word as used by Greek poets, when speaking of their *infernal* regions; while those who do not believe in a state of existence separate from the body, take it in its absolute sense; when, in fact, it is used by the ancient Greeks, both to express the state of the dead physically and imaginarily.

The only thing that concerns us in this enquiry, is to know in what sense the word *Hades* is used by the writers of the scriptures: this is its only true sense, as a scripture term. Much confusion and absurdity exists in our theological speculations by introducing ideas, which were intended to be expressed by Pagan writers, in using the same words.

If we wish to form a precise idea of the meaning of *Hades*, as used by the writers of the New Testament, we must recollect that they were Jews—not Greeks: and although they wrote in the Greek language, they generally preserved the Hebrew idiom, and consequently, in using the Greek word *Hades*, intended to express that idea expressed in the Hebrew, by the word in that language which had the nearest correspondence to the word used in the Greek. This corresponding word in Hebrew, to the Greek *Hades*, is *Sheol*; and was never used by any of the Old Testament writers, to express any thing about ghostly regions; or the receptacle of separate spirits; notwithstanding, as the Greek word *Hades*, in its most literal and obvious sense, in its own language, meant the same as *Sheol*, in Hebrew, it was used by the writers of the New Testament, to express the very same idea expressed in the Hebrew of the Old Testament by *Sheol*. Hence, in order to understand the precise meaning of the Greek word *Hades*, when used by a Jewish writer, we must be governed in our views by the use of *Sheol* in the scriptures of the Old Testament. None of the classics understand *Sheol* to mean any thing more than the grave—the state of the dead physically, except when used figuratively: then it is used to express some great affliction, that brings the subject down; comparatively, to the gates of death, both *Sheol* and *Hades* are used by the Jewish writers in this figurative sense: but never to express the idea of a state of existence separate from the body.

Although Dr. Campbell supposes the word *Hades*, as used by the writers of the New Testament, means the receptacle of human spirits, from death to the resurrection, he admits that *Sheol* was not so used: for he says “That before the captivity, and the Macedonian and Roman conquest, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysian and Tartarus became familiar among the Jews.” See Campbell’s translation, 2nd edition, page 467. This is fairly admitting that the idea of an intermediate state between death and the resurrection, is entirely of Pagan origin; and that this inter-

world of human spirits, separate from their bodies, was unknown to the Jews till they became acquainted with those heathen fables. *Query*,—Would the writers of the New Testament have used the word *Hades* in this fabulous sense, unless they believed in these Pagan fables? We think not.

But what is most remarkable, those who contend that the writers of the New Testament used the word *Hades* in the sense it was used by the Greek poets, when dreaming of their shades and ghosts, admit that the philosophers of the east, when they became more enlightened, renounced their whole system of *subterranea regna*. Mr. Wesley, in speaking of this *unseen state* of human spirits, the idea of which, according to Dr. Campbell, was borrowed from the Greeks and Romans, observes, "The most finished of all these accounts, is that of the great Roman poet. Where, observe, how warily he begins, with that apologetic preface—*sit mihi fas audita loqui*? 'May I tell what I have heard?' And in the conclusion, lest any one should imagine he believed any of these accounts, he sends the relator of them out of *Hades*, by the ivory gate, through which he had just informed us, that only dreams and shadows pass! a very plain intimation, that all which has gone before, is to be looked upon as a dream!"

"How little regard they had for all these conjectures, with regard to the invisible world, clearly appears from the words of his brother poet, who affirms without any scruple."

*"Esse aligos manes et subterranea rig na
Nec fieri credunt."*

"That there are ghosts or realms below, not even a man of them now believes."

Thus we see that the poetical idea of *Hades*, i. e. the notion of their Elysian and Tartarus, the abode of happy and unhappy spirits, has been exploded by these Pagan writers themselves, as a mere heathen fable: and although some of the Jews might have imbibed this Pagan superstition, it is no reason why the New Testament writers should use a Greek word, corruptly used by Greek poets, in the same corrupt sense, when its literal and proper meaning was so well known to them, and so congenial with a word in their own native language: a word which it is admitted, was never used to express such an idea.

That the writers of the New Testament used the Greek word *Hades*, barely to express the same idea as that attached

to *Sheol*, in their own language, will appear more fully by adverting to the fact, that the Jewish scriptures in common use, in the day when they wrote, were read in the Greek language. It is supposed that Christ and his apostles, quoted the scriptures from the Greek version. And as the Hebrew word *Sheol* was frequently rendered into that version by the Greek *Hades*, it is very natural to suppose that *Hades* was used by the New Testament writers in the sense they used the Hebrew term *Sheol*.

The Hebrew word *Sheol*, occurs 64 times in the Hebrew of the Old Testament. It is rendered by our English translators three times pit, twenty nine times grave, and thirty two times *hell*: but they have frequently put *grave* in the margin, to show its original meaning.

Campbell says, "We have the word *hell* about thirty three times in the king's translation of the Old Testament. In two of these it is, in the septuagint —, death, and in thirty-one it is *Hades*. But they were constrained sometimes to depart from the term *hell*, because it was too glaring a perversion of the original; as when Jacob says, "You will bring my grey hairs with sorrow to the *grave*." "I will go to the *grave* mourning." "O *grave*, where now thy victory!" In these places it would not do to have translated it *hell*; yet they might as well have translated it by the term *hell* in these passages, as in many others. For the same reasons that they abandoned the term *hell*, 1 Corinthians, xv. 55, They were constrained to abandon it several times in the Old Testament. See C's. translation, 406. Thus we see that the word *hell*, which occurs fifty-six times in the common translation, in the Old and New Testaments, is rendered forty-three times from the Greek word *Hades*: and in all those instances it is admitted to be a corrupt rendering of the Greek term.

It would swell this work beyond its proper limits, to notice every passage where the word *Hades* occurs; we will, however, take a brief notice of Acts ii. 27, and 31, where it is said that the soul of Christ was not to be left in *hell*, (*hades*), nor suffered to see corruption. Who could admit the idea for a moment, that the immaculate soul of the innocent Jesus was ever in the supposed "*place of the damned*?" (Bishop Newcomb renders the Greek term, used in this passage, *grave*." Some of the learned excuse the translators, by saying that *hell*, at that time, simply meant to cover or conceal,

that the Greek term was tolerably well expressed at that time by the English word *hell*.

In tracing the history of this Greek term, I find it was first used as one of the many names which the ancient heathens gave to one of their infernal deities—pluto, the king of all the infernal gods—the son of saturn and ops, and brother of jupiter and neptune. He had the infernal dominions allotted to him, not only because in the division of his father's kingdom, the western part fell to his lot, but also, because the intention of burying, and of honoring the dead with funeral obsequies, proceeded from him: for the same reason he is thought to exercise a sovereignty over the dead. His Greek name pluton or pluto, as well as his Latin name dis, signifies wealth. The reason why he is so called, is, because all our wealth came from the lowest and most inward bowels of the earth; and because, as Cicero says, all the natural powers and faculties of the earth are under his direction; for all things proceed from the earth, and return thither again.

The name *Hades*, by which he is called among the Greeks, signifies dark and gloomy, or *invisible*, because he sits in darkness and obscurity. He is also called orcus or urgus, and ouragus, as some say, because he excites and hastens people to their ruin and death: but others think he is so called because, like one that brings up the rear of an army, he attends at the last moments of men's lives.

He is also called summanus, that is, the chief of all the infernal deities; the principal governor of all the ghosts and departed spirits.—See *Zooke's Pantheon*.

Here the reader may at once see the origin of the ideas of a place called *Hades*,—"The receptacle of departed spirits, whether good or bad. It originated in the fruitful imagination of heathen poets. In their poetical dreams they fancied that the spirits of all men, good and bad, returned to the bowels of the earth, from whence they derived their existence, and are there purified by rights and ceremonies—after they have undergone this purification in the Tartarian shades, they pass through the ivory gates into the blissful regions of *Hades*, where they are to regale themselves with scenes of delight for ages; after which, they are to drink of the water of the river *Lethe*, which runs through *Hades*, and by the magical virtue of this water, the souls of the dead are to forget the past, and

return through the ivory gates of *Hades*, and commence a new career in this world of trouble. Hence says the poet—

—“Souls that by fate

Are doomed to take new shapes at Lethe's brink,

Quaff drafts secure, and long oblivion drink.”

Out of these poetical dreams, christians have manufactured their spiritual world of departed souls, in which they build their hell.

GEHENNA.

Gehenna occurs twelve times in the Greek of the New Testament, and is uniformly rendered *hell* in the common translation. It occurs in the following places, Matth. v. 22, 29, 30. —x. 28.—xviii. 9.—xxiii. 15, 33. Mark. ix. 43, 45, 47. Luke, xii. 5. James, iii. 6. “*Gehenna* is a compound of two Hebrew words *ghi* and *hinnom*, and means the valley of Hinnom, south-east of Jerusalem.”—Dr. A. Clark. *Ghi hinnom* is uniformly rendered “*the valley of hinnom*” in the Old Testament. The first place where it occurs is Joshua, chap. xv. 8. it is there rendered “*the valley of hinnom*,” and expressly made one of the boundaries of the lot or portion of the children of Judah. As a New Testament term, it is called *gehenna*. “*Gehenna* occurs neither in the septuagint Greek of the Old Testament, nor in any classic author.” It is, strictly speaking, neither Greek nor Hebrew, but a corrupt abbreviation of the Hebrew word *ghi hinnom*, and was in common use among the Jews in our Saviour's day. It was used among them, both in an absolute, and a figurative sense. In its primary and absolute sense, it meant the valley of hinnom; but, after the destruction of Jerusalem, it was used in a superstitious way to express an idea of a place of future punishment; the notion of which they borrowed from the Chaldeans, during their captivity. This usage of the term, *gehenna*, is only to be found in the Jewish Targums, writings of no great merit, abounding with absurd fables and Jewish superstitions. These writings were principally glossaries, or books of paraphrase of the scriptures of the Old Testament. To show the merit of these Talmudic writers, and the superstitious use they made of the term *gehenna*, we need only to refer to Targum Jonathan and Targum Hieros, on Gen. iii. 24—xxxviii. 26. Where they tell us “the law, *gehenna*, and paradise, were formed at the creation of the world.” We are also told by these Targary writers, that paradise, or Eden, “is three hundred

sixty times greater than the whole earth, and *gehenna* sixty times greater than Eden." See Willan's United Gospel, page 151.

Beside this *gehenna*, the Talmudic writers have a dark, deep cavern in the centre of the earth, which constitutes "a temporary prison for demons, or other evil spirits, and for the rebellious giants, (*Rephiam*) who disturbed the peace of the ancient world."

These Targums of Jewish paraphrases, embrace what the Jews called "*The oral law*," consisting of traditional historical superstitions and ceremonies, not expressed in their written law. These traditions and ceremonies were called, by some of their learned Rabbins, and published at different times, between the birth of our Saviour and the year 500. As these traditions, which are absurd and contradictory in themselves, were often referred to, and condemned, by our Saviour, we may reasonably conclude, that he never used the term *gehenna*, in that superstitious sense, in which we find it used by these Talmudic writers. We have already seen that the Old Testament writers used *ghi hinnom*, exclusively, with a direct reference to the valley of the sons of hinnom, a place near Jerusalem. We will now inquire more particularly into the meaning of the term *gehenna*, as used by our Saviour.

It does not appear that the term *gehenna* was ever used by our Saviour, but in four instances: His first time of using this term is recorded in Matthew, Chap. v. as above referred to. That he used it then, exclusively, with reference to the valley of hinnom, is admitted by all authorities we have consulted. As this is the only word in the Greek, that learned critics contend means "*the place of the damned*," we will give the subject a candid and impartial investigation, and see what authority they have for this opinion: and firstly, we will show how far their honest and candid criticism goes, to enter a negative upon their speculative opinions about *gehenna* being "*The place of the damned*."

Thompson translates Matthew v. 22, thus: "Whosoever is angry with his brother without cause, shall be liable to the sentence of the judges; and whosoever shall say to his brother, *raa*, (a contemptuous word,) shall be liable to the sentence of the sanhedrim; and whosoever shall say, *march*, (a reproachful word,) shall be liable (to be sentenced,) to the vale of fire." Campbell says, "In the common translation of this verse, there is a confounding of things, present and future; of

things human and divine, that illy comports with the wisdom and dignity of the speaker. What affinity exists between judges, a council, and hell-fire? Why should one expression of anger only, subject a person to human judges, and another, subject him to hell-fire, in the usual sense of these words? Now if these terms in this verse conveyed the same meaning to us, which they conveyed to the audience which the Saviour at that time addressed, we would discover a propriety and a beauty in them, which is not manifest in the common translation of them. The facts, that the allusions in this verse, are all to human institutions or customs among the Jews; and the judges, the sanhedrim, and the hell-fire here introduced, are all human punishments." Parkhurst observes on this phrase —, "a gehenna of fire, in its outward and primary sense, relates to that dreadful doom, of being burnt alive in the valley of hinnom."

Mr. Campbell says, "The sentence of the city councils which extended, in certain instances, to *strangling* a person, is one of the allusions. These councils were composed of twenty-three judges, and were an inferior court among the Jews. The sanhedrim, or council, of seventy-two senators, whose sentence authorised *stoning to death*, and which was the superior court of that people, constitutes the second allusion. The burning a person alive in the valley of hinnom, is the third." "The following translation of this verse," says Campbell, "is expressive of the full sense of the original." "Whosoever is vainly incensed against his brother, shall be obnoxious to the sentence of the judges, (the court of twenty-three;) whosoever shall say to his brother, (in the way of contempt,) *shallow brains*, shall be obnoxious to the sanhedrim; and whosoever shall say, *apostate wretch*, (the highest expression of malice,) shall be obnoxious to the gehenna of fire." (Or be burnt alive in the valley of hinnom.) "This translation is in substance, approved by Adam Clark, and other critics of respectability"—See Campbell's translation, p. 307. This looks like striking the word *hell* from "*the enacting clause*," and postponing it indefinitely. In this discourse our Lord uses the term gehenna three times; and it is particularly strange, that these learned divines should suppose he intended to express a different idea, by the very same word, in the 29th and 30th verses of the 5th of Matthew, than that expressed in the 22nd verse. We would ask, what was the crime, or the nature of the crime alluded to in the 22nd verse.

rendered the transgressor obnoxious to hell-fire? was it not that of *offending a brother*? And was it not the same offence alluded to in the subsequent remarks of our Saviour? "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell."—Matthew v. 29, 30. Does not every man of information know that the phrase "*offend thee*," is rendered in the margin, "*cause thee to offend*," and ought to be so rendered? We will here use Dr. Campbell's remark, "It illy comports with the wisdom and dignity of the speaker," to suppose he would declare that he who offended his brother was liable to "*hell-fire*," and he that *caused* the offence was liable to *hell-fire*, and in one instance use the phrase, *a gehenna of fire*, with an allusion to the valley of Hinnom, near Jerusalem; and in the other case allude to *a gehenna of fire*, supposed to be twenty-one thousand six hundred times larger than this earth, without any qualification of the phrase, to show he used it in a different sense. This absurdity need only be named to refute it: our Lord could not speak of two gehennas in one discourse, without some qualification, when the places, supposed to be spoken of by the same phrase, were of a character so essentially different. This would be "confounding of things present and future, of things human and divine, that illy comports with the wisdom and dignity of the speaker."—"What affinity exists between" *the valley of Hinnom*, near Jerusalem, and the *gehenna of fire*, supposed to be 21,600 times larger than this whole earth? Why should one who offends his brother, be obnoxious to a judicial punishment, by Jewish councils, in the valley of Hinnom, and *another* subject himself, by the same offence, to *hell-fire*, "in the usual sense of these words?" Every reason assigned by the learned, in proof that our Lord alluded to the valley of Hinnom, in the 22nd verse, goes, equally, to prove he used the phrase in that sense, in the 29th, and 30th.

Those who contend that the word *gehenna*, was sometimes used by our Saviour to express an idea of a place of future punishment, admit that he also used it, simply, with reference to the valley of Hinnom, and that this is its outward and primary meaning; but they say that, in process of time, the

Jews, having seen so many severe judgments poured out on their nation in that valley, held the place in such abhorrence, that they borrowed the name of this valley, and used it to express their idea of a place of future punishment. It is true that gehenna, in process of time, was used in this sense, as above stated; but this is no proof that our Saviour ever used it in that sense. As it is a well known fact, and admitted by all, that this disputed term, in its absolute sense, was used in our Saviour's day, to express the name of a particular valley near Jerusalem, where criminals were sometimes burnt to death, in a fire kept burning in that valley, for that and other purposes, if it could be ever proven, that the term gehenna, was in use among the Jews in our Saviour's day, as a noun by which they spoke of their imaginary hell, it would yet remain to be proved that our Lord used it in that sense: and to suppose that the term was so used in his day, and that he used the term in the same sense, is at once saying that he adopted their superstitious views of a place of future punishment—a view which is not entertained, at this day, by any christian on earth. However, we shall attempt to show that the Jews themselves did not make any such use of the term gehenna, in the days of our Saviour; and consequently he did not use it in that sense. The first argument I shall offer, to show that gehenna was not used in our Saviour's day, to express an idea of a place of future punishment, shall be deduced from the only argument I have ever seen offered by any orthodox writer to prove that it was so used in our Saviour's day. Mr. Willan says, that "Gehenna, originally, signified the valley of Hinnom, near Jerusalem." But says Mr. Willan, so "many instances of destruction, and of God's vengeance having appeared in gehinnom, the Jews held it in such abhorrence, that they applied the same name, to the place of punishment for the wicked after death." As proof of this, Mr. Willan produces the Jewish Targums, above recited. Dr. George Campbell says, that gehenna is a compound of two Hebrew words, *ge* and *hinnom*, and signifies the valley of Hinnom, a place near Jerusalem: but, says the doctor, it was gradually brought into use, to express an idea of a place of future punishment. This is the substance of what is said by all orthodox writers on the subject;—and all rely on the Jewish Targums as authority for that use of the term. We have no other proof when these Targums were written—but it is very probable it was in the fourth or fifth century of the Christian era.

era—as there is no proof of their existence, until about the year 500. Now we ask, what proof can be found in these Talmudic writers, that the term gehenna, was used in our Saviour's day, in the same sense in which they used it, some four or five hundred years after that time? Did not many words undergo a radical change in their meaning, in that period of time? Why not this change take place, with respect to the use of the term gehenna? When we examine the reasons assigned by orthodox writers, why the Jews changed the use of the term gehenna, it will be found that the change was made, sometime after the days of our Saviour. They tell us the term gehenna was gradually brought into use to express an idea of the place of punishment for the wicked after death, on account of the Jews holding the valley of hinnom in such abhorrence. And when did the Jews begin to hold this beautiful valley in *such abhorrence*? Why, says these orthodox writers, after they had seen so many signals of divine vengeance poured out on the sinners of their own nation, in that valley! We would now ask, when did the most remarkable of these signals of divine vengeance, on the Jewish nation, take place in that valley? Every man who is familiar with the history of that people, know it was about seventy two years after the birth of Jesus Christ—and thirty and nine after his death. A time foretold by him while yet alive—and called by him "*The days of vengeance.*" See Luke xxi. 22. In these days of vengeance the Roman legions besieged Jerusalem five months. In which time 1,100,000 Jews perished—600,000 dead carcasses of that nation were cast into the valley of Hinnom, without burial.—See Flavius Josephus, and Goldsmith's history of Rome. These days of vengeance, in which the holy people were scattered and destroyed! While a remnant were thus exiled from that city and valley, in which they once gloried, and in which they always rejoiced, while the lamp of prosperity shined on them, they looked back on the scenes of vengeance, through which they had passed as a nation, and for the first time reflected with horror, on that valley which had been the theatre of so many scenes of terror, and in which the bones of their fathers were then bleaching, they borrowed its name to express their ideas of a place of future punishment. Thus we see the name of that valley was not used to express an idea of future punishment, till long after the days of our Saviour.

Another argument which goes to prove that the Jews did not use the term *gehenna*, as the name by which they spoke of their supposed place of future punishment, until long after the days of the Saviour, may be deduced from a fact admitted by the orthodox writers. It is admitted that the Jews borrowed their notion of a place of future punishment from the Chaldeans, while in captivity at Babylon: and it is well known, that they also borrowed the term by which these pagans spake of their place of punishment in their imaginary world of ghosts. Every Jewish writer, from the time they imbibed this pagan notion of future punishment, spake of the place by the term *Hades*, until long after the days of our Saviour. This was the term used by them in speaking of that supposed place of ghosts, whether they wrote in Greek or Hebrew. Josephus, in his history of Jewish antiquities, who wrote about half a century after the days of our Saviour, tells us expressly, that *Hades* was the name by which his nation spoke of the place of future punishment in his day. And we know of no work of any Jewish writer, who wrote between the days of Josephus and the Babylonish captivity, who spake of these ghostly regions by any other name, than that of *Hades*. If there are any such writings extant, we would thank our brethren in the opposition to show, that the term *gehenna* was ever so used before it was thus used by these Talmudic writers. Till this is done, they have no grounds to suppose it was ever so used by our Saviour.

I have been more particular in giving a history of this term, inasmuch as it is the only term used in the Greek of the New Testament, which orthodox critics admit to mean a place of future punishment. And this term, they say, in its outward and primary sense, means the valley of Hinnom, and was used by the Jews as an emblem of the place of future punishment. Before the name of one place can be used as an emblem for any other place, the place for which the emblem is used must be known to exist. I simply ask, by what name was this supposed place of future punishment known, before the term *gehenna* was thus used to express an idea of it? The learned critics will not admit that either the Hebrew or the Greek *Hades*, is a proper term by which this place can be expressed. Dr. Clark, and many other orthodox writers, simply call it, "The place of damned spirits." It appears this place of damned spirits never had a name, until long after the days of our Saviour, when

Jew thought proper to act as god-father to this *place* of damned spirits, and consecrate it to the valley in which his forefathers executed criminals, and thus furnish christians with a *hell* for sinners. The very fact that this supposed *place* of damned spirits, remained so long without a name, shows at once that it is the legitimate offspring of Pagan ignorance and Jewish superstition. If it was a doctrine of revelation, there would have been some definite term by which this place of damned spirits, might be expressed, without borrowing the name of a valley in the land of Judea, through the aid of Jewish superstition.

The reader will now see the slender foundation on which our divines have built their airy castle of eternal burning—a fire in the valley of Hinnom!

DAMNATION.

This term occurs nine times in the New Testament; and is now used to express an idea of future and endless punishment, but is never used in scripture in such a sense. The following are the places where it occurs, Matth. xxiii. 14,—33. Mark iii. 29. John v. 29. Romans iii. 8, and xiii. 2. 1 Corin. xi. 29. 1 Timothy v. 12. 2 Peter ii. 3. The term damned occurs three times only. See Mark xvi. 16. 2 Thes. ii. 12. and Romans xiii. 28. From the improper use made of the words *damned* and *damnation*, the uninformed are led to believe they necessarily mean future punishment:—but this is far from being the case. There are two words in the Greek, which are rendered indiscriminately *judgment* or *damnation*. They appear to be about, or quite synonymous, and may be used in many different senses, as may be seen in the following definition, taken from the Greek Lexicon. The Greek words are *krima* and *krisis*.

“*Krima*—Judicium poena damnatio, vindicta, decretum.

“*Krisis*—Judicatio, sententia, aestimatio, alicujus rei, damnatio, accusatio, deceptatio, judicium, eventus belli.”

Notwithstanding these words are of such extensive significations, they are generally translated in the New Testament, either *judgment* or *damnation*; and very frequently the latter. They are sometimes, however, rendered condemnation. The words rendered *condemn*, *condemned*, and *damned*, are from the same root, and are equally synonymous. The sense of these words, therefore, can only be determined by the nature of the sentence, for they might have been used in all the vari-

ous senses, from *sententia*, (a bare simple opinion,) up to that of *damnatio*, (condemnation.) *Damnation*, is spoken of in the New Testament, as something which is to take place in this state of existence. Romans xiii. 2, it is said that the offenders against the law of the land, receive *damnation* from the hands of the civil magistrate. 1 Corin. xi. 29. The unworthy communicant is said to *eat and drink damnation*. 1 Timothy v. 12. The widow who had cast off her faith, *had damnation*, in the present tense. Our Saviour says, (John ix. 39,) "for judgment I am come into the world." The word here rendered judgment is *krima*; which is most generally rendered *damnation*—but how would it do to say that Jesus came into the world for *damnation*? We could not admit the idea for a moment; and yet it would have been just as proper to have rendered *krima damnation* in this place, as in any other. 1 Peter iv. 17. "For the time is come that judgment (*krima*), must begin at the house of God;" here is the same word again; and the same that is rendered *damnation*—Matth. xxiii. 14. Romans iii. 8,—xiii. 2; and yet this *krima* or *damnation* must begin at the house of God. "Behold the Lord cometh with ten thousand of his saints, to execute *krisis* (*damnation*) on all." See Jude xiv, 15. The word rendered judgment in this passage, is the same word rendered *damnation*, Matth. xxiii. 33. Thus we see, that our Lord and his disciples used the words *krima* and *krisis*, in a way which shows that they never intended to express an idea of future punishment. Our Saviour says, he that believeth not is *condemned*, or *damned*, already—and this is the *damnation* that light is come into the world, and men loved darkness rather than light, because their deeds are evil. *Damnation*, as a scripture term, never means future punishment—no Greek Lexicon explains the words *krima* and *krisis*, to mean a future punishment—and of course they ought not to be rendered into English, by any word which has such an idea attached to it. The English term, (*damnation*), does not necessarily mean future punishment, it is only the corrupt use of the term which has give it that meaning. Owing to this corrupt use of the term, the mind of the uninformed, as soon as the word *damnation* is repeated, is inspired with the most dismal ideas of a place of future torture and indescribable wretchedness in another mode of existence. This use of *damnation* is not only false and corrupt, but it is calculated to keep the mind of an ordinary reader barred against the true and proper ideas to be attached to the word.

a scripture term. If we wish to preserve the very ideas intended to be communicated by the writers of the scriptures, by the use of any particular term, we should always, in speaking of that idea, use the English term which is best adapted to make the same impression on the mind of the hearer, as would have been made on the minds of those who understood the use of the Greek term, at the time it was used by the writers of the scriptures. And as all words are but the arbitrary signs of ideas, and are almost continually changing their respective meanings, when ever any word in our language has so changed its meaning, that by common use, it does not express the same idea of any original term, for which it is substituted, it is no longer a proper term by which the original word ought to be translated. The words *hell* and *damnation*, have both changed their meaning; since the New Testament was translated; and consequently, in making a correct translation at this time, both these terms, with many others, would be expunged from the New Testament. The learned tell us that the word *hell*, at the time the translation was made, meant pretty much the same as the Greek word *Hades*, namely to cover or conceal: hence it was not so base a translation at the time it was made. But these same writers tell us that *Hades* ought not to be rendered *hell*, in the sense in which the word is now used: because, says Dr. Clark, "the word *hell* now used to express an idea of the place of the damned, but the word in the original has no such an idea attached to it." I have already shown that *Hades*, as a Greek term, was used in a two-fold sense, i. e. absolutely and poetically. In its absolute sense it simply meant the grave:—In its poetical sense, it was used by the Greek and Roman poets, to express an idea of their imaginary world of departed ghosts—a place where the spirits of good men and women were supposed to be happy, while those of the wicked were miserable. According to this description of *Hades*, as given by these poets, the Elysium, or blissful plains of paradise, were within its territory, as well as the Tartarian shades of purgatory. Homer, in speaking of these blissful mansions, represents the virtuous as being admitted into *Hades* by gates of ivory, after having been purged from light offences, by the performance of the rights and ceremonies of *hell*. And this account of the regions of *Hades* must certainly be true, for Virgil tells us, that *Aeneas* received this account from one of the inhabitants of the place.

"These holy rights performed, they took their way,
Where long extended plains of pleasure lay.
The verdant fields with those of heav'n may vie,
With ether vested, and a purple sky:
The blissful seats of happy souls below,
Stars of their own, and their own sun they know."

This is Virgil's description of *Hades*, which shows at once that it is a much more delightful country than Dr. Clark's "*place of damned spirits*." It is true, that in the Tartarian shades, infamous criminals had to undergo severe penalties before they could be admitted into the blissful regions of *Hades*. Ovid makes mention of the severe punishment of Tantalus, who imprudently devulged to men, the secrets of the gods. But what of all this purgation in the regions of Tartarus, when the poet informs us, that—

"Cleansed from the foulest faults, we then repair,
And breathe in ample fields the soft Elysian air."

No well informed person will deny but what the Greek poets represent *Hades* as abounding with inexpressable delights. The following description of *Hades*, as given by Mr. Clifton, is completely in the spirit of the Greek and Latin poets:

"There, rage no storms; the sun diffuses there
His tempered beams, through skies for ever fair.
There gentler airs, o'er brakes of myrtle blow;
Hills greener rise, and purer waters flow;
There bud the woodbine and the jes'mine pale,
With ev'ry bloom that scents the morning gale;
While thousand melting sounds the breezes bear,
In silken dalliance to the dreaming ear,
And golden fruits, 'mid shadowy blossoms shine,
In fields immortal and in groves divine."

Now I ask the enlightened reader, if this is a description that comports with the orthodox view of the *place of damned spirits*:—or does he think that a Greek scholar, who has never seen the New Testament in Greek, if he was to attempt to translate the common version of that little book, into his own language, would render the English word *hell*, by the Greek term *Hades*? If he was to look at our English dictionaries, and see the word *hell*, explained to mean *the place of the damned*—and find the term *damned*, explained to mean *eternal torment in a future state*—and hear our

priest say that *hell* was a lake of fire and brimstone. Would he not translate the English word *hell* into his Greek version, by the word *Avernus*? a name which the Greeks, as well as the Latins, gave to a lake in the confines of pluto's dominion. The following description, of which is given by Virgil:

"Deep was the cave, and downward as it went
From the wide mouth a rocky rough descent;
And here th' access a gloomy grove defends;
And there th' unnavigable lake extends,
O'er whose unhappy waters, void of light,
No bird presumes to steer its airy flight,
Such deadly stench from the depth arise,
And steaming sulphur, which infect the skies;
Hence doth the Grecian bards their legends make,
And give the name Avernus to the lake,"

None of the Greek poets would ever dream of rendering the English word *hell* into their language, by the Greek term *Hades*; neither would they ever think of rendering the term *damned* by either of the Greek terms, from which our translators have rendered it in the common version. The words *hell*, *damned*, and *damnation*, in the present use of the terms, inspire the mind with pretty much the same association of ideas. We have been taught to believe, that *hell* meant the *place* of the *damned*, and that *damnation* was endless punishment in that *place* called *hell*: hence either of the words revives in the mind, the same association of ideas. This circumstance of itself, shows the improper use of these signs of ideas, as scripture terms: no man of letters will risk his reputation as a critic, in saying either of the terms, from which these words are rendered, separately or compounded, in their proper language, would inspire the mind of a well informed Greek, with the same association of ideas, as these English words inspire, in the minds of those who are altogether influenced by the present use of them. From the fluctuation of all living languages, it is a fact that must be admitted by all who have paid the least attention, to the continual change in the use of terms, that a translation of any book out of a dead language, into a living one, however correct it may be, when first made, in the course of all changing time, many exceptions might be taken to its use of terms. Hence it is admitted by the learned critics, that no translation of the Bible can be made, but what will admit of these exceptions in the course of

time. Those who have not spent their time in the study of these things, may think it hardly credible, that a living language should so change, as to render that which was once a correct translation, exceptionable. But if they will only consider, that words are nothing more than arbitrary signs of our ideas, and obtain their signification by common consent and general use, they will see the liability of words changing their meaning. In addition to this arbitrary use of words, there is another circumstance attending all languages, that gives facility to this change in the use of terms. All languages abound with ambiguous terms, less or more; so that even in common conversation we find it is often the case, that the same term is used by individuals to express different ideas, and it becomes necessary, that a definite explanation of terms be given, before the parties in conversation, can understand each other. Some words have ten or twelve significations:—while some use a term in its absolute sense, others use it figuratively. By social intercourse we imperceptibly change the use of a term, by the influence of custom. One idea becomes obsolete, after another, till, in a few generations, all the old ideas, formerly expressed by the term, are changed for a new set. This change of the use of terms cannot affect the sense in which those terms were used by a writer before the change took place—it remains unalterably true, that he used the terms to express certain definite ideas. By the change of the use of terms we may not so certainly know, in what sense the writer used particular terms, but this much we may know, he did not use them in the sense, which has come into use since his day. This difficulty is increased ten fold in a book which has been translated from one language to another:—for instance, the term selected by the translator, as the corresponding word to that in the original, may have ten different significations, and the original term precisely the same number, when not more than two or three corresponding terms are attached to both terms, in many instances the translator cannot be certain which, or, whether either of the corresponding ideas was intended by the writer. And if the translator should make a lucky hit, in selecting a term for the adopted word, which had the very idea attached to it, intended to be expressed by the writer, in less than one generation, the use of the term may become obsolete, and the original idea be entirely lost to the reader, while a new idea is substituted, entirely foreign from the views of the writer. Many

stances of this character occur in reading the scriptures, in our language: and in no instance is this difficulty more pernicious, than in the use of the terms under consideration. The Greek terms rendered judgment and damnation, are used in their proper language, to express upwards of twenty different ideas. The English word *judgment*, has ten different significations—1, The power of judging; 2, the act of exercising judicature; 3, determination; 4, decision; 5, opinion; 6, notion; 7, sentence against a criminal; 8, punishment inflicted by providence; 9, distribution of justice; and 10th, the last doom:—while the term *damnation* has but two—i. e. *exclusion from divine mercy*; and *condemnation to eternal punishment*. The word *judgment*, where it is found in the phrase *the day, or a day of judgment*, is supposed to mean, a day when the final doom of man will be sealed; although this is only one, and the last, of the ten ideas attached to it by an English dictionary—and an idea, which no Greek Lexicon attaches to the terms, from which it is rendered, and for which it is substituted:—and as to the ideas now attached to the term *damnation*, there is not the least shadow of either of them, expressed or implied in defining the terms, from which it is rendered, and consequently, ought not to be considered as the corresponding word to these Greek terms, as it is now used and understood. And as doctrines, all important to the sacred interest of the human family, are dependent on the present use of the terms *hell, judgment, and damnation*, I think it is high time the advocates of these doctrines, should come out like men of reason and sound judgment, and show to the world, the evidence by which their future and endless damnation is supported.

As our brethren in the opposition, think they have found scripture terms, by which the *place* and character of future punishment is expressed, they also seem to think that they have been successful, in finding terms in the Bible, by which the endless duration of that supposed damnation is fully established.

One would think, from the awful features of the orthodox views of an endless state of damnation, in their imaginary hell, that no man could receive a doctrine so repugnant to humanity, and the character of the God of tender mercies, without the most convincing proofs of its truth; but such is the astonishing fact, the human intellect has been put to the rack, and that from the most pious motives, to strain and torture

words and phrases, into a use never intended by the writers of the scriptures, to give a colouring to the soul chilling and God dishonoring doctrine of an endless hell of damnation.

ETERNAL AND EVERLASTING.

These two words have nearly the same definition in English dictionaries.

Sheridan gives the following, as their meaning; "*Eternal*—Without beginning or end; unchangeable; one of the appellations of the god-head. *Everlasting*—Lasting or enduring without end; eternity;—duration without beginning or end; duration without end."

It will readily be admitted, that the above definition, gives the sense in which these terms are now used—but it is by no means, the sense in which they occur in scripture usage. Their signification, as scripture terms, is quite of another character. The reader may be ready to ask, why are these terms to have a different meaning, when they occur in scripture, from that which is correctly given in our English dictionaries? The answer is plain—dictionary makers only give the sense which is commonly expressed by the use of the terms defined, at the time the work is published: and, if it be even admitted, that the terms everlasting and eternal, had the same ideas attached to them, as given above, at the time the translation was made, it would not follow that they were so to be understood as scripture terms; for, it is not the sense in which the terms were used, from which they are rendered: and every man must know that, if we wish to have a correct understanding of those passages where the terms occur, we must attach ideas to these terms, corresponding with the sense intended to be expressed by the original writer, in the use of those terms from which they were rendered. If, in rendering these terms, we have other ideas impressed on the understanding, than those very ideas intended by the original writer, so far as these ideas in their compounded state have any influence on the judgment, so far our views of that passage of scripture, in which the terms occur, will be false and delusive. This delusive method of understanding scripture, according to the present usage of terms, is one of the great sources of corruption from whence false notions of scripture doctrine flow. Hence it is indispensable, in order to a correct understanding of the meaning of any doubtful passage, where the terms occur, to be governed by the use of any particular terms.

the common use of the original terms, for which the terms in question were substituted. It will no doubt be objected to this view of the subject, that every man must have some knowledge of the use of the original terms, before he could be a proper judge in this matter. I answer, it is admitted, and even contended, that such is the fact—and it does not alter the truth of the case, that such knowledge is only to be obtained by much labor and study. It is not to be expected that every man should be a profound Greek and Hebrew scholar, before he could form correct views on the subject; a general acquaintance with the learned critics, will enable us to correct many of our erroneous opinions, with regard to the meaning of particular passages; and without such acquaintance, we will ever labor under many serious difficulties, in our researches after truth.

The terms *everlasting* and *eternal* are rendered from two Greek words, *aion* and *aionios*. *Aion* occurs in the Greek version of the scriptures 117 times, and is rendered 7 times *never*, once *course*, twice *age*, 37 times *world*, once *without end*, once *eternal*, twice *ever*, 66 times *forever*, and four times *forevermore*. Its adjective *aionios* occurs 69 times; and is three times rendered *world*, once *forever*, four times *eternal*, and 24 times *everlasting*. See 2d Balfour, page 251. The corresponding word in Hebrew, to these two Greek terms is *olem*; and in Latin, it is *avum*. "The Hebrew *olem*, and the Greek *aion*, are both used to express a limited time, but in general a time, the limits of which are unknown."—Dr. Clark. "The Greek *aion*, denotes time finite or infinite."—Ewing.

"*Aion* is a compound of two words, *ai* and *on*; *always being*—it denotes duration or continuation of time, but with great variety." This definition is given by Parkhurst—and on the Hebrew *olem* he says, it seems to be much more frequently used for an indefinite, than for an infinite time. In his Greek Lexicon, on the words *aion* and *aionios*, he says, "The Hebrew *olem* answers as the corresponding word for these two words in the Greek of the 70, which words, says he, denotes time hidden from man, whether definite or indefinite, whether past or future." "The words *kedesh* and *od*, rendered by Turretine, eternity, are like the Greek *aion*, that also signifies any thing ancient, which has endured, or is to endure, for a long period."—Professor Stewart.

"*Olem*.—This word is applied to time and signifieth a duration which is concealed, as being of an unknown or great

length, with respect to time past or to come."—Taylor brew concordance on the word *olem*. This is the substance of what is said by all the learned critics, with respect to the use of the Hebrew and Greek terms rendered *everlasting* and *eternal*.

The Hebrew *olem*, is the original term from which the two Greek words in question are rendered, in the 70.—Hence it is by the use of that term among the Hebrews, we are to determine the sense in which we are to understand the words *everlasting* and *eternal*, as scripture terms.

Olem, in Hebrew, signifies any thing old or ancient: hence we read of the old (*olem*) way, the old land mark, old waste places, old or *olem* times, &c. The covenant of circumcision is called the *olem* (everlasting) covenant; the priesthood of Aaron, is called an *olem* or everlasting priesthood, and the land of Canaan is said to have been an everlasting possession to the Hebrews. All these everlastings are expressed in the Hebrew, by the term *olem*, and in the Greek by *aion* and *aionios*. These everlastings all had their beginnings and their endings, in this mode of existence; and in no one instance are to be understood as relating to eternity. Wakefield and Macknight both agree, that the Greek *aion*, and the Latin *avem*, are used to express a limited period—for instance, the age of a man, or that of a child, if it should die at one day old. The *aion* is used among the Greeks in the relative sense; it means a longer or shorter period, according to the nature of the thing, to which it is applied, as we use the phrase *a long time*. When we speak of the years of an aged man, we say he has lived in the world *a long time*—if a man should die at sixteen, we say he lived but *a short time*. If one is confined to his bed for six weeks, we say he has been sick *a long time*—if he should perform a journey to Jerusalem, and return in *six months*, we would say he had been gone *a short time*. But if any one should send his son one foot of a mile on an errand, and he should stay an hour, we would say his son had been gone *a long time*: but if on inquiry he should find that his son had to go three miles farther, he would find the article for which he was sent, he would find he had been gone but *a short time*—and, not being able to find it, he would hold his finger in the fire for one hour, and we would certainly think it *a long time*. This is the sense in which the Hebrews used the term *olem*, and the Greeks the *aion*, when they spoke of the servitude of Israel.

olem—aión, or forever.—When they speak of the time Jonah was in the fishes belly, although it was but three days, they expressed the length of time by the very same term. By a careful examination of the subject, it will be found that the terms forever, everlasting, and eternal, are always to be understood in this sense, as scripture terms: this rule of construction is invariable. According to the present use of terms, the English word *age*, would come much nearer expressing the sense of these original terms, than the words *everlasting* or *eternal*. Many of the learned critics render the two Greek words in question, by that term—especially where our translators have rendered them *world*.

It is worthy of remark, that in every instance where we read of *the end of the world*, the term *world* is substituted for one of these Greek words. Our translators saw it would be too absurd to render the Greek phrase, *The end of the eternal, or everlasting*. Thus we see that the orthodox *hell* and *damnation*, with its endless duration, receives its only support, as a doctrine of the bible, from a perverted use of terms, substituted in the place of terms which do not express one idea in favor of it.

A POEM.

All you that's free, and wish to be
Aloof from base contention;
Come listen awhile, I'll make you smile
At clergymen's invention.

The cunning priest, who hunts a hare,
Must tell some artful story;
And to beguile, he'll talk awhile
Of heaven's immortal glory.

But by the bye, you'll hear him cry,
The only way to heaven,
Is to believe some creed he'll give,
That you may ere be forgiven.

He will tell you the scripture's true—
 But not till he has bent it;
 You must believe the sense he'll give,
 Or else in *hell* repent it.

Thus he will tell you of a hell,
 Where unbelief will send you,
 If him you spurn, this hell will burn,
 But never can consume you.

There you must lie, and crisp and fry,
 There is no mitigation—
 You slighted *Him*—this is a sin
 From which there's no salvation.

You may do right, both day and night
 If you're not of his notion,
 You still will be a Pharisee,—
 The hottest hell's your portion.

He is inspired, (or rather hired,)
 To gospelize the nation:
 God's idle word no light affords
 Without interpretation.

Thus, he will need some human creed,
 With satan's cords to bind you,
 And by this bull, he'll pluck your wool,
 Wherever he can find you.

And thus the priest will alter the Creed,
 While idle fools believe him;
 And nothing great, in church or state,
 But unbelief can grieve him.

Could he aspire and still get higher,
 To some exalted station,
 He'd be a king with both horns up—
 Then he would rule the nation.

Thus he must be a God, yet mortal,
 As Moses was to Aaron,
 And each Levite must think it right
 To honor, serve, and fear him.

When under priests do get a fleece—
Till they grow fat and hearty,
If they can't sway all to their way
Then they must have a party.

Each party then must have a name,
By which their master knows them,
And then it's right to preach and fight,
And slay all that oppose them.

Thus each will raise a song of praise,
And worship in confusion,
And every theme that thwarts their scheme,
They'll cry—"That is delusion."

Some sing and pray both night and day,
Some cry—and some laugh hearty:
But still I find each is inclined
To build up his own party.

If any say, the good old way
Is much the best to walk in,
They'll say this fool ne'er went to school,
But still he would be talking.

We say it's right for to unite,
And love as Jesus told us;
But when we try to lay all by,
These party men will scold us.

We have no need of any creed,
But that which Jesus gave us,
Let us fulfil his royal will,
For he is bound to save us.

His sacred word will light our road,
This as a lamp will guide us—
And while we rest, and think, and dream,
The priest will give us side us.

REMARKS

On Mark xvi—15 & 16.

"And he said unto them, go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned."

One special objection to the *very popular* construction of this text, is, that it takes the murderer, the debauchee, and even the blasphemer, to heaven, (if they should believe with their last expiring breath,) while it thrusts down to remediless woe, the virtuous heathen, honest Deist, and thoughtless innocents.*—This system teaches, that no matter how abandoned the sinner may be through life, the act of faith, in his last moments, will shield him from the *just* punishment due to his blackest crimes! And, however virtuous and innocent the creature may be, the mere want of faith will subject him to endless tortures! The worst of sinners could suffer no more! Thus it is to be seen, that the doctrine we are considering, destroys all just distinction between vice and virtue, and places the most profligate sinner upon equal ground with the most virtuous character, and makes the whole ponderous weight of their eternal destiny to turn upon the simple act of the mind, in believing or disbelieving, certain abstract propositions!

There is no argument that will so effectually point out the popular notion of damnation, and show its absurdity at the same time so fully, as to admit it to be true, and trace its consequences. We will therefore attempt to point it out, in proper colours, that its advocates may, for once, see its awful features, and look with astonishment upon the open face of their dear Delilah.

*See Mr. Wesley's notes on Matt. xxv. 30. "Cast ye the unprofitable servant into outer darkness." "For what?—What has he done? Why, for this very reason: for *barely doing no harm*. So were *hell*, on which many build their hope of salvation, with the *hell* his damnation!"

Query.—If a person, perfectly innocent, is damned, and the murderer saved, simply for believing, what has been one continued scene of rapine, in which the innocent would that be rewarded, men according to Mr. Wesley's doctrine think of this.

There was an amiable female, named Amanda, who was truly the admiration of all who knew her: she had many excellent and shining virtues; and it might be said of her, in truth, that she had never done any harm. But the dear creature made no profession of religion; she believed in no creed. Her parents were pious christians of the Calvinistic faith.—They had raised Amanda free from the common vices of her sex; and given her a good education. The natural powers of her mind were more than ordinary; and the accomplishments of her person equalled her acquirements. When Amanda was about sixteen, she was waited upon by a young gentleman of high respectability, and of excellent accomplishments, who obtained her consent to accompany him to a *camp meeting*, held by one of the Arminian sects, some miles distant from her father's residence. As the parents of Amanda were not rigid, their consent was readily obtained. The young couple took their carriage, and in company with some other young people, bent their course for the camp meeting, where they arrived the next day. During this meeting, Amanda heard many sermons, filled with denunciations of wrath and vengeance. On the third day of the meeting, she heard a young man, of more than ordinary talents, preach from the words which head this article. He painted the damnation of hell in its blackest colours, and pronounced it to be the inevitable doom of all unbelievers.—He was well qualified to work upon the passions; he exerted all his oratorical powers on the occasion; and played his artillery of hell with such skill that the "*slain of the Lord were many.*" A number of young females were thrown into a state of distraction—Amanda, among the rest, became a victim to the fiery shafts of wrath emitted by this son of Vulcan. Almost the whole congregation were in tears. It was what is generally called at such meetings a melting time. And a melting time it was to the amiable Amanda! She was so melted down, that her soul assumed a new form! From that hour black melancholy marked her for her own. Her religious friends and acquaintances rejoiced for a while, in what they considered the work of the Lord on the much beloved Amanda. But their joy was soon turned into the most heart-rending sorrow. Her father, the next sabbath, accompanied her to hear one of his own favourite preachers. He preached what we may call an old-fashioned Calvinistic sermon. His text was Rom. ix, 22, 23. "What if God, willing to show his wrath, and to make his power known, endured

with much long-suffering, the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." In this discourse, the doctrine of particular election and reprobation was fully brought into view. This gave the finishing stroke to the peace of the dear Amanda! She plainly saw, or thought she saw, that she was one of the reprobates—"a vessel of wrath, fitted to destruction." This was more than her tender heart could bear. She cried out, as if in the agonies of death, "I am damned!—I am damned!—Heaven has decreed my awful fate!—There is no mercy for Amanda!—Oh! Amanda is forever damned!—Oh! God of heaven, have mercy! Oh! pity! Oh! spare me!" In vain did her religious friends exhort her to believe in a crucified Saviour. The distracted Amanda could not believe he was her Saviour. Reason had forsaken its empire; and fate had marked her destiny. Her tender and delicate constitution could not long be supported under such an accumulated weight of grief. The wasting hand of disease laid hold of her beautiful and slender frame, which portended a speedy termination of all her woes, and an end to all the flattering prospects of her fond and loving parents.

The writer of this was called on to visit this lovely object of commiseration, in the last stage of her mortal existence. I shall never forget the melancholy spectacle!—her bright image is now before me. Her weeping friends made way for my admittance to her bed-side; but, alas!—it was too late to offer consolation! Gracious God!—how shall I paint this dreadful scene!—Her beautiful form reclined on a dying couch, her once bright eyes now rolled in wild distraction!—She took no notice of any thing said, or that transpired in the room. The blushing rose had faded from her cheek; yet, much of her native beauty still sat, in awful majesty upon her distorted features. Her hands, sometimes clinched together—

*The reader may be ready to say, that this is only fiction. I answer, it is what Dr. Young says of the book of Job, "*fiction but truth*." The principal facts existed: and in giving them a colour, I have only patterned after some of the most celebrated ornaments of nature. See Dr. Young's "*Centaur, not fabulous*," on the death of *Centaur*;—his *Lorenzo*;—Dr. Blair's *Thaducius*;—Dr. Law's *Julia*;—his *Fulvius* and *Plutus*;—his *Octavius* and *Julia*. See Dr. Law's serious call to a holy life. Also, Hervey's *Thaducius*;—Lackington's *Dick Thrifty*;—Bishop Pearce's *Thaducius*;—and many others of the same character.

times smote her snowy breast—and sometimes tore the graceful locks which curled upon her temples! Her purple lips quivered with the agonies of death;—her faltering tongue still articulated accents expressive of deep-felt woe, (which were often interrupted by heart-rending sighs,) exclaiming, “I am damned!—I am damned!—Amanda is forever damned!” *“And every groan she heaved was big with horror!”* The whole company were in a flood of tears! The hardest heart—the stoutest wept! (who could forbear? I could not.) Here, said I, mentally, here is a wretched victim of the God-dishonouring, soul-chilling doctrine of a future hell and damnation!—Here is what some falsely call the work of God on the soul, ripened into full perfection! Merciful God! why is delusion suffered to stalk abroad in such horrid forms?—Why is this angel of innocence suffered to be the lawful prey of this *hell-born monster*? Was her soul black with crime, and her *lilly white hands* stained with blood? No! Corroding guilt has never found its way to that bosom of innocence! Alas! Ye mistaken *pious*!—This is the effect of the *good tidings of your gospel*. By threatening the guilty with an awful hell of damnation, fire and fury, in the next world, you have kindled a hell in the bosom of innocence in this! But, kind death soon did its office.—“Heard you that groan?—It was her last!” Her lips quivered into the stillness of death—and the immortal spirit left its beautiful habitation forever. But tremble, oh! my soul, to think!—If the construction generally given to the foregoing text, be the true one, the worst of the scene is still behind the curtain. And now, dear reader—if your tender feelings can bear it, we will take a survey of that imaginary damnation, which *reputed* orthodoxy declares to be the fate of the once beloved, the once amiable Amanda. We admit it is all the illusion of fancy; but it is what millions have been taught to dread as an awful and solemn reality.

Hail! all hail! ye infernal powers!—You I invoke: lend your aid to paint the dismal picture. All ye sons of God, who shouted for joy when yonder sun first darted the blaze of day on this birth place of sinful man, cast a veil of thick darkness over your faces; for the dismal scene is only fit for the gaze of devils, infuriated biggots, and self-righteous fanatics!! The curtain of fancy is drawn. And through the eye of *superstition*, I fancy I see the departed spirit of the once cheerful, the once gay, the once amiable Amanda! It still retains the lovely form, and her distracted and distorted countenance

She stands before an angry God, waiting with awful trembling, to hear her final sentence. The ceremony is short—no charge is brought, “I was a hungered and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not:”—No! All heaven could have borne witness—and on earth the fact stands recorded, that Amanda was kind to the poor; her soft hand oft had wiped the tear of sorrow from the cheek of affliction. But, alas! virtue and innocence find no protection *here*! The law was read in peals of thunder, which shook the gates of paradise, and made hell tremble to its centre—“*He that believeth not shall be damned!*” The trembling Amanda raised her spotless hands, as if to plead her innocence—heaven forbade the petition, and frowned her into silence. The Saviour of sinners, who once wept over his enemies, pronounced the awful sentence, “*Depart ye cursed, into everlasting fire, prepared for the devil and his angels!*”—All heaven responds to the dreadful sentence with a hearty **AMEN!**—“Thunderbolts of flaming wrath” hurl the distracted Amanda down “the black steeps of damnation!” Devils, astonished at their unexpected prey, bid her a welcome guest;—the gates of hell are forever shut upon the forlorn, the terrified Amanda. I fancy I see the darling child of pious and affectionate parents, sinking into liquid flames of burning lava; her shrieks and screams drive back my distracted imagination—it refuses to pursue the heart-rending scene any further. I return, and ask the pious, self-styled orthodox, what means this awful damnation? and why is it the fate of innocence?—They all return one answer—“*he that believeth not shall be damned.*”

Now gentle reader, as much as your feelings and good sense may be shocked at the dark picture I have presented to you, in the case of the lovely Amanda, it is nothing more than the real picture of the popular construction of the text, “*he that believeth not SHALL BE DAMNED.*”

ERRATA.

Page 59, of the debate, 14th line from the top, for *tangible*, read *intangible*; bottom line of the same page, for *tangible*, read *intangible*; page 60, second line from the top, for *tangible*, read *intangible*. Page 49, of the vocabulary, 9th and 10th lines from the top, for *intention*, read *invention*; same page, 14 line from the bottom, for *Zook's*, read *Took's*.

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